

No. 12

PRIVATE VICES

The OCCASION of PUBLIC CALAMITIES.

PROVED FROM

The *nature of things* ; and by
the *testimony of the wisest, best,*
and most *learned persons in an-*
tiquity.

by *experience likewise, and un-*
deniable matters of fact, hap-
pening to the several nations

Canaan, Crete, Troy, Lydia,
Siberites, Spartans, Athe-
ans, Persians, Romans, and
Jews.

An account of the *vices of our*
common people, the inadvertancies
of our women, clergy, great men.
A *particular and full inquiry in-*
to the truth of that favourite
maxim of theirs, That all reli-
gions are the same.

Whether there be any such thing
as *true religion* ?

If there be ; what it is, and
wherein it consists ?

INTERSPERS'D WITH

various digressions about things of great and present concern.

Among others : Of the *divine right of the STUARTS* ;

Of *not swearing, and swearing falsely.*

AN ESSAY.

By EDWARD LEWIS, M. A.

Rector of *Waterstock and Emington in Oxfordshire, and*
Chaplain to the Right Honourable WILLIAM^{*} Earl of Cadogan.
^{*late}

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PRIVATE VICES

The OCCASION of

PUBLICK CALAMITIES.

S. I. **B**ITTER are the effects of sin in their last result and final issue, as well to publick states, as to private persons. *The tabernacles of robbers may prosper, and they that provoke God may be secure, but the time will come, when his excellency will make them afraid, and his dread fall upon them; when he will write bitter things against them, and make them with regret, to look back upon the iniquities they have been guilty of: and with anguish of heart to cry out, woe unto us who have sinned! It is true indeed, that the Lord is full of compassion and mercy, long suffering and of great goodness, and does not willingly afflict the children of men. But what other effect has this upon our perverse race, than to harden the offender, and, because sentence is deferred, to make him wholly set his heart to do evil? Because he has acted against conscience, and his acknowledged duty, and no harm hath happened unto him, he begins to think conscience the product of a foolish education, and that God, if there is one, either does not behold his actions, or does not*

B

regard

regard them. Now to a person that gives way to such thoughts as these, the gradation is natural and easy, *to walk in the counsel of the ungodly, to stand in the way of sinners, and to sit in the seat of the scornful*: that is, to be delighted and pleased with the company and conversation of loose and godless men, to give ear to their wicked insinuations, to fall in with their ways of thinking, to approve of their devices, and applaud their designs, to be ready to join with them in any evil they propose, to commit it with greediness, and to defend it with zeal. And *then*, the last step they have to take, is to laugh at, and to scorn all those, who out of any *vain scruples*, as they call them, *refuse to run with them to the same excess of riot*. And were we to judge of them by the *peremptory tone*, the *sufficient air*, and the *contemptuous eye*, we should be apt to say, *no doubt but ye are the men, and wisdom shall die with you*. But those who are acquainted with the grounds of this self-satisfaction know, that the *beginning of the words of their mouth is foolishness, and the end of their talk is mischievous madness* *. This is what they would not believe, was Solomon in person to attest it to their face, nor will they be convinced of the truth thereof, till the hour of death draws nigh, and perhaps not then. For it was in HELL, that the rich man † *lift up his eyes*, which perhaps he never opened before to any *useful purpose*; and he who was well acquainted with the nature of man, makes this just observation, that a *scorner heareth not rebuke* §. So that when a man once arrives at that height of *insolence and self-conceit*, as to become a *scoffer* at

* Eccles. x. 13.

† Luke xvi. 23.

§ Prov. xiii. 1.

factious *, and eager to throw all things into confusion, in hopes either to mend their fortunes by the changes that may happen; or to conceal their necessities and ill management by the general ruin. Thus the advantages many hope for from civil war, is judiciously observed by *Lucan*, to be one of the causes of that fatal contest between *Pompey* and *Cæsar* †. And thus the *Arycandians*, according to *Agatharchides*, as quoted by *Athenæus*, 'having by their intemperance and expensive living, 'run themselves in debt, the interest of which being unable to pay, on account of their love of 'ease and pleasure, favoured the designs of *Mithridates*, expecting he would make them a recompence, by wiping out their old scores ‡.

§. 5. OTHER vices enervate the body, debase the spirit, and have something in them of the nature of *Helen's* medicament in *Homer*, infused into the cup of *Telemachus*. 'Which, he 'who tastes of, says that greatest of all poets, 'will for that day not be able to shed a tear for 'the death of father or mother, nay though he 'should behold a brother, or even a beloved son 'slain before his eyes §.' And have we not reason to believe the *sot* has met with a draught of that *Nepenthe*, who can stagger about the streets, void of all concern and care, when even his wife and children are without bread? And can any true regard for his country be expected from such an animal as that? Not that these people always want zeal, they are more frequently defective in

* Inde iræ faciles, & quod suavisset egestas.

Vile nefas. *Lucan*, Ph. 1.

† ————— et multis utile bellum. Id. ibid.

‡ *Athenæ Deipnos*. Lib. 12. c. 6.

§ *Homer*. *Odyss.* Lib. 4.

knowledge. For as they *think* but little, they commonly *judge* amiss; yet that *uninformed judgment* will they *exercise* most, when it is the *least qualified* for it, and when they are more than ordinarily *filly*, then do they shew a more than *common warmth* for the *PRETENDER*. Then goes round the *treasonable health* and *carol vile*, with thundering voice they *threaten high*. They *foam*, their *eye-balls roll*. But happy it is for us, that if we can but get the *glass* out of their *hands*, they soon grow *languid*, fall asleep, and think no more of *Jemmy till they grow mad again*.

The *hero* of their *drunken songs*, they say, at *Derby*, grown sensible how little these *frothy friends* were to be *depended on*, drank their *healths* too, said, he was even with them, and acquitted of all obligations. And having thus *settled their accounts*, my advice is, that from *henceforth and for ever*, they would have nothing more to do with each other, nor suffer their *minds* to be *employed*, or their *thoughts taken up*, with such *worthless objects*. What other *effects*, this more than *bestly*, and truly *human vice*, has upon body and mind, are too well known to need many words. Let it suffice to observe, that men addicted to it, usually hate thinking; deprave their understandings, and sometimes lose them; weaken their memory; *fear not God*, nor regard men, and bring upon themselves *divers diseases*, and *sun-dry kinds of death*.

§. 6. THERE is another *vice*, that of *whoredom*, to which belongs almost every ill quality of the foregoing, and several additional ones besides. But the ill-tendency of it to *publick states*, is apparent by the account we meet with,

con-

cerning the *people of Lydia*. 'In the time of
' *Cræsus* then, we find the *Lydians* a brave and
' warlike nation *.' But afterwards, falling un-
der the dominion of *Cyrus*, they sunk into so low
a degree of *infamy* and *contempt*, that it is a que-
stion in *Cicero*, 'what *Greek* ever made a play,
' wherein the person of chief note was not at-
' tended by a *Lydian slave* §?' This degeneracy
of theirs, *the father of history* imputes, 'to their
' being *disarmed*, to a certain habit they were ob-
' liged to wear with a sort of buskin, to their be-
' ing compelled to apply themselves to *MUSICK*,
' and to bring their children up to traffick †.'
That such a course might take off something from
their former hardiness, resolution and bravery;
might make them less apt to rebel, and less able
to defend themselves, is not to be denied: But
yet I can never be persuaded, so extraordinary a
change could be wrought in them, without some
uncommon defect in *moral virtue*; and what that
was, we are accidentally made acquainted with,
by that *engaging historian* above-mentioned, who
expressly tells us, that THE DAUGHTERS OF THE
' PEOPLE OF LYDIA ARE ALL WHORES, that
' they continue such till they are married, that
' by that course of life they raise a fortune, which
' as it is of their own acquiring, they have liberty
' to dispose of, together with their own persons,
' to such husbands as they like, without the ad-
' vice or consent of their parents ‡.'

* Ἦν δὲ τῶτον τὸν χρόνον, ἔθνος ἑὸν ἐν τῇ Ἀσίῃ ἔτε, ἀνδρείωτερον ἔτε ἄλλοι-
μότερον τῷ Λυδίᾳ. Herodot. Lib. 1. c. 79.

§ Quis unquam Græcus comediam scripsit in qua servus prima-
rum partium non Lydus esset? Cic. Orat. pro Flacco.

† Herodot. L. 1. c. 155.

‡ Τὸ γὰρ δὴ Λυδοὶν δῆμα αἱ θυγατέρες πορνέουσαι πᾶσαι, συλλέγουσαι
οὐσίαι φέρονται· ἐς δ' αὖ συνιένουσιν τὸτο ποιεῖσαι· ἐκδιδάσκει δὲ αὐταὶ ἐαυτάς.
Herodot. Lib. 1. c. 93.

Now this is in truth, a cause adequate to the effect. For what could be *expected* from a race of men, whose *mothers* were *harlots*, and whose *education* was in *brothels*? And I doubt not, but we may lay it down as a general rule, that where the *women* are *virtuous*, the *men* are *brave*, and that no *state* was ever *sunk* to an *irrecoverable* degree of *baseness* and *degeneracy*, till her *women* became unable to *blush*, and were *without religion*.

Athenæus indeed pretends, that this vile practice was introduced by *Omphale* *, long before the degeneracy I speak of. But as this *Omphale*, by her character, seems to be the same with her, for whose sake *Hercules* laid aside his *club*, to handle the *distaff*, I imagine the whole *tale* to be nothing more than an *allegory*, to signify that *sensual pleasure* divests a man of every *great* and *worthy quality*, and is of power sufficient to turn even *Hercules* into a *woman*.

But *Herodotus* drops a hint, which I think, invincibly establishes the truth of my observation. 'The *Lydians*, says he, differ *little* from the *Greeks* in their *laws* and *customs*, save that they *prostitute their daughters* †.' Now the *Greeks* were a *gallant people* long after the time of this author. To their *lewdness* therefore, and its *consequences*, are the *Lydians* indebted for that most *vile* and *despicable character* we meet with of them, in all writers that have mentioned them.

§. 7. HAVING thus given you a *general description* of *several* of the *vices*, not as they ap-

* Athen. Deip. L. 12. c. 3.

† Λυδοὶ δὲ νόμοις μὲν παραπλησίοις ἑσώηται, καὶ Ἕλληνες χωρὶς ἢ ὅτι τὰ θήλια τέκνα καὶ ἀπορρέουσι. Herodot. Lib. 1. c. 94.

pear in empty speculation, but as we know they are in fact, I shall now crave leave to lay before you the judgment of some of the best, wisest, and most learned men in antiquity concerning them, and in confirmation of their judgment, shall present you with a cursory view of the establishment and ruin of several of the most noted states in the world. And when you have considered with coolness and temper the nature of things; the opinion of wise men, and real events: then will you be able to determine with a tolerable degree of certainty, whether private vices are publick benefits, or whether they are not in truth, the sad occasion of general calamities. To proceed then,

‘Would you have a state successful and happy,’ says Plato in the person of Socrates, make the ‘people virtuous †.’ ‘It is not excess of power, it is virtue that can only make you and the common-wealth happy, says the same great man to Alcibiades ||.’

Aristotle always includes virtue in his idea of happiness, as well of a community, as of a single person §.

‘No state, saith Theognis, was ever ruined by good men *.’

Plutarch tells us, that ‘the ancients say, and write, and teach, that to govern well without justice, is a thing impossible to be done, even by

† ‘Εἰ δὲ μέλλεις τὰ τῆς πόλεως πράξαι ἐρῶς καὶ καλῶς, ἀρετῆς σὺ μετὰδ-
τεον τοῖς πολίταις. Plato Alcibiade 1.

|| ‘Οὐκ ἄρα τυραννίδα χερὶ παρασκευάζεσθαι, ἔτε ἐαίῳ, ἔτε τῇ πόλει, εἰ
μέλλεις εὐδαιμονεῖν, ἀλλ’ ἀρετῇ. Id. ibid.

§ Aristot. Ethic. L. 1. c. 11. & Polit. 7. 1. & 15.

* Theog. Lin. 43. ‘Οὐδ’ ἴαν πω, κέρν’, ἀγαθὸι πόλιν ὤλεσαν ἄνδρες.

‘ *Jupiter* himself †. It is likewise a saying of his, that sooner may one behold a *city* without *foundations*, than a *commonwealth* begun, or continued without *religion*. This, continues he, is the *cement* of *society*, this gives *force* and *energy* to *law* ‡.’

The excellent *Scipio* was of opinion, ‘ A *city* could not be *happy* though its *walls* stood, if its *manners* ran to ruin ¶.’

Cicero expresses his sentiments in the words of *Ennius*, ‘ *Rome* can only *flourish* by such *men* and *manners* as it had formerly §.’

‘ Unstable is that kingdom, says *Seneca*, where the inhabitants are without *shame*, and have no regard to *justice* *, *holiness*, *piety*, *faith*.’

And what *Horace* mentions, in regard to a particular person, is applicable to a publick body, ‘ *Punishment* still *advances*, though at a *slow pace*, and seldom *quits* the *villany*, or the degenerate state, without making him feel the *weight* of her *resentment* ¶.’

But perhaps it may be more *entertaining* to my reader, and at the same time more *convincing*, to observe the *sentiments* of these great men, together with those of many others, *confirmed* by *experience*, and undeniable *matters of fact*.

† Οἱ παλαιοὶ ἔγω λέγουσι καὶ γράφουσι καὶ διδάσκουσιν, ὡς ἀνὴρ δίκης ἀρχεῖν μὴ δὲ τῷ διὸς καλῶς δυναμένῳ. Πλάτων; πρὸς Ἀγρονοῖα Λατινεύλον.

‡ Id. πρὸς Κολώτην.

¶ Neque enim censebat ille felicem esse rempublicam stantibus moribus, ruentibus moribus. Apud. August. de Civitate Dei, L. 1. c. 33.

§ Moribus antiquis res stat Romana virisque. Id. L. 2. 21.

* Ubi non est pudor, nec cura juris, sanctitas, pietas, fidei instabile regnum est. Thyeste.

¶ Raro antecedentem scelestum

Deferuit pede pœna claudo. Hor. L. 3. Od. 2.

§. 8. *TO Crete* then did *Minos* give laws. A person so famed for his justice, that the poets make him the principal judge of the dead*. Nor are we to wonder at the exactness of his judgment, or the wisdom of his institutions, when we reflect ' that he conversed *nine years* with ' *Jupiter †*,' who, according to *Plutarch*, ' is ' the most ancient and most perfect law ‡.' That is to say, the *divine nature* is the *idea* and *pattern* of every *perfection* : and that we are *just* and *good*, as far forth as we are in our *lives conformable* to that *invariable rule*. To laws flowing from so pure a stream, and to the due execution of them, was not improbably, owing the *power* and *felicity* of that nation. Which, at the *Trojan war*, was able to furnish *Greece* with *eighty ships* ||. And that *Minos* had the dominion of the sea, we are told by *Aristotle*, who likewise gives us a general view of his laws, and concludes with observing, that a *foreign invasion* had *lately shewn* their *weakness* §. But for my part, I am of opinion, the *success* of the *invader* was rather owing to the *iniquity* of the *people*, than to any *defect* in their *laws*, under which they had lived *happily* for so many ages. For from *Minos* to *Aristotle* are not much less than a *thousand years* ; all which time it does not appear, but that the *Cretians* were in a *prosperous condition* ; but about 250 years before that philosopher lived, we hear of a *decline* in their *morals* by *Epimenides*, a prophet or poet

* Hom. Odyf. L. xi.

† Ἐνέωρε βασιλεὺς Διὸς μεγάλην ἡμετέρας. Id. ibid. L. 19.

‡ Ὁ μὲν ζῆς — ἐστὶ καὶ νόμων ὁ πρεσβυτάτος καὶ τελευτάτος. Πλάτ. πρὸς ἡγεμόνα ἀπαίδευτον.

|| Hom. Iliad. L. 2.

§ Arist. Polit. Lib. 2. c. 10.

of their own, quoted by St. Paul †. *The Cre-
tians are always liars, evil beasts, slow bellies,*
that is, are false, insidious, and given to luxury.
And such *qualities*, wheresoever found, let the *laws*
be what they will, are very *unfit* either to make
a *kingdom great*, or to *repel an enemy*.

§ 9. THE affairs of *Troy* are involved in so
much *fable*, that we cannot with any *certainty*
say much concerning it. *Laomedon*, in whose
reign *Hercules* sacked it, seems to have been a
man of *no faith*, and *without religion*. And if
we come down to its final destruction by the
Greeks, even *that calamity* was brought upon it by
a most *base* and *flagitious* rape, robbery, and adul-
tery, committed by *one* of its *princes*, and defend-
ed obstinately by the *whole community*.

As for that fatal *fair one*, the *Egyptian* priests
indeed assured *Herodotus*, that she never was at
Troy; but that *Paris* having *stolen* her from her
husband, along with other things of *value*, was,
by stress of weather, driven upon their coasts.
And that the king, made acquainted with the
truth, detained *Helen* and the wealth for their
proper owner, but ordered *Paris* to quit the place
in three days, or he should be treated as an ene-
my. They informed him farther, as from *Mene-
laus*, that the *Grecians* demanding the women
and goods, but without effect, laid siege to the
city, and took it. The author's judgment is, that
doubtless *Helen* was not at *Troy*, or *Priam* would
have caused her to be restored, rather than have
endured so long a siege. But the reflection this
historian makes upon the whole, is what I would

† Tit. i. 12.

chiefly recommend to the consideration of my reader.. ' It was not in their power to restore *Helen*,
' nor did the *Greeks* believe them, though they
' told the truth; the Deity so ordering matters,
' to the end that they might utterly perish, *there-*
' *by to convince men, that the Gods severely punish*
' *enormous crimes* †.

§. 10. THE *Sybarites* how voluptuous? With them it was customary to invite their women to a feast *twelve months* before hand, that they might have *time* to furnish themselves with things *proper* for the *occasion* ||.

A cook that found out a new dish, was to have a *patent*, that no other person should presume to dress it, for the year following §.

One told another, he had been in the country, and had got a rupture *by seeing a man dig* : I have a pain in my side, quoth the other, *by hearing of it* *. And not less *insolent* were the *Sybarites* and *cruel*, than they were *voluptuous* and *effeminate*, who then can wonder that they *lost* their *country*, and *perished* to a *man* †?

§. 11. SPARTA received its laws from *Lycurgus*, one of whose maxims was, that infamy is worse than death ¶. He affirmed the *happiness* or *unhappiness* of a *state* to depend upon the *good* or *bad manners* or *customs* of it. That a readiness to endure *hardship* is attended with *liberty*, *success* and *victory* : And that a propensity to plea-

† Herodot. Lib. 2. c. 120.

|| Athenæus Lib. 12. c. 4.

§ Id. ibid.

* Id. ibid. c. 3.

† Id. ibid. c. 4.

¶ Suidas Lycurgo.

sure, draws after it *servitude, misery, and contempt*. And to train them up to this *hardiness*, their infants were to be *washed* in the river *Eurotas*. Their young men obliged to exercise themselves *naked*, to *sleep* in the *open air*, to get their food by *hunting*, and to be severely *whipped* in honour of *Diana* ||. And so coarse was their fare, that a *Sybarite*, invited to one of their *common meals*, said, he now no longer admired the *Spartans* *bravery*, nor their *contempt of death*, for that the *greatest coward* would rather *chuse to die*, than *live* as they did §.

From *Plutarch* we learn, that *Lycurgus* was of opinion, there ought to be much more care taken to prevent a states being *overrun with bad customs*, than to hinder *bodies that were infected* from entering into it. And that the *happiness* of a community, as well as of a *private person*, had its *foundation laid in virtue* *. Accordingly in *Xenophon* † we find, that *virtue* was at *Sparta* what every one was obliged to practise in a *publick manner*. And whereas it is sufficient in other governments, to punish those that are *guilty* of any *acts of injustice*, *Lycurgus* made that man subject to no less a *penalty*, who did not exert his utmost endeavour, to become a person *eminently good*. For he considered probably, continues this most *gentile author* ‡, that when a man oppresses, defrauds, or steals, the mischief is confined to the *persons injured*: but that by *vicious men* and *cowards* are *whole countries* given up to *ruin*.

|| Id. *ibid*.

§ Athenæ. Lib. 12. c. 3.

* In *Lycurgo*.

† Lacedemon. Resp.

‡ Ubi *supra*.

tamed and civilized that wild and savage people.

§. 15. ANOTHER, and perhaps the principal cause of the *virtue* of ancient Rome, seems to be that *just* and *orthodox* notion, which Numa entertained and taught, concerning the *Supreme Being*. 'For he as well as Pythagoras, if we may believe Plutarch †, did not think the first cause an object of sense, or liable to be affected by any thing external; but that it was invisible, without mixture, and only to be apprehended by the understanding: He therefore charged the Romans not to imagine or to form to themselves an image of God, like to either man or beast, neither indeed was there in their temples for the space of one hundred and seventy years, either a statue, or a picture or image of God, as if it was an impious thing, to resemble a more perfect nature to things inferior to it.' Now this idea of God, singly considered, and by itself, at once destroys all those wicked legends concerning the rapes of Jove, the whoredoms of Venus, the revels of Bacchus, and those other horrid crimes, for which the heathen deities are so remarkable. For he who thinks of God as of a pure essence and intangible, can never imagine that lewdness or debauchery should be pleasing to him, or conformable to his will. But we have great reasons to believe, the world became idolatrous before it became egre-

† "Εγὶ δὲ καὶ τὰ περὶ τῶν ἀφιδευσμάτων νομοθεήματα παλαιάσασιν ἀδελφοὶ τῶν Πυθαγόρου δογμάτων· ἔτε γὰρ ἐκείνος αἰσθῆναι ἢ παθεῖν, ἀσφαλεὶς δὲ καὶ ἀκέραιον καὶ νοῆν ὑπελάμβανεν εἶναι τὸ πρῶτον. Οὗτος δὲ διεκάλυπτεν ἀνθρωποειδῆ καὶ ζωόμορφον εἰκόνα θεῶν Ῥωμαίοις νομίζεν. Οὐδ' ἦν παρ' αὐτοῖς ἔτε γραπτόν, ἔτε πλαστὸν εἶδος θεῶν πρότερον, ἀλλ' ἐκάλον ἑσδομήκοιλα τοῖς πρώτοις ἔτισι ——— ἀγάλμα εἶναι ἑμμορφον ποιούμενοι διτίθεν, &c. Plutarch. Numa.

giously wicked: 'idolatry being, according to
 'Tertullian ||, the *principal* crime of mankind,
 'the *biggest* offence we can be guilty of, the whole
 'cause of condemnation.' And indeed, when we
 come to reflect upon the *vile character* of those
 gods the world had framed to itself, we shall find
 but little reason to be surprized at the extream *cor-*
ruption of it. For, just is the observation of *La-*
stantius, 'would you obtain the favour of that
 'God you adore, you must do those things you
 'know he is pleased with and delights in. Thus,
 'should the worshippers square their *lives* con-
formably to the *character* and *quality* of the god,
 'seeing that the *biggest* degree of *religious worship*
 'is to *imitate* *'. Suitable to the foregoing, is the
 account *Lucian* † gives of himself, 'when I was
 'a boy, and read in *Homer* and *Hesiod*, the bat-
tles, adulteries, rapes, incest, &c. of the gods,
 'I had a *strong inclination* to be *doing the same*,
 'for I could not think the gods would be *guilty*
 'of them, unless they *judged* them to be *things*
 'excellent.' The same way of reasoning is pur-
 sued and put in practice by the young gentleman
 in *Terence* ‡. 'Shall I, a *frail man*, be afraid
 'to tread in these paths, which he who *shakes* the

|| Principale crimen generis humani, summus seculi reatus, tota
 causa judicii, idololatria. Tertull. de Idololatria.

* Ad placandum enim Deum, quem colas, iis rebus opus est,
 quibus illum gaudere, ac delectari scias. Sic fit, ut vitam colen-
 tium Deus pro qualitate nominis sui formet, quoniam religiosissimus
 est cultus, imitari. Laët. de Justitia. L. 5. 10.

† Εγὼ γὰρ ἄχρῃ μὲν ἐν παισὶν ἦν ἀκῶν Ὀμήρου καὶ Ἡσιόδου πολέμους—
 διηγουμένων, τῶν θεῶν, ἔτι δὲ καὶ μοιχείας αὐτῶν—καὶ ἀρπαγαί—καὶ ἀδελφῶν
 γάμους—καὶ παρέρως ἐκινεμένη πρὸς αὐτὰ—ἔτι γὰρ τὰς θεὰς αὐτὴν πότε ἠγέμεν
 μοιχεύσαι—εἰ μὴ ὡς περὶ καλῶν τέτων ἐγίνωσκον. Luc. Menippus seu
 Necyomantia.

‡ At quem Deum? qui templa cœli summa sonitu concutit,
 ego homuncio hoc non facerem? Ter. Eunuch.

' *heaven*

‘heaven has gone before me in?’ Thus had a common *player*, in presence of the *Roman* people, in the person of a *loose stripling*, the assurance to defend his *lewd designs* upon an *innocent maid*, by the *example* of him *that* people called the *king* || and *father* of *gods* and *men*, and to whom was *dedicated* the *chief temple* of their *empire*, that superb edifice the *capitol*.

But it is not *private persons* that have thus argued, such have been the sentiments of *whole communities*: And the *publick forms* of *worship*, have been always *suted* to the supposed *qualities* of the *respective gods*. The horrid rites of *Bacchus* you may find at large in *Livy* §. Those in honour of *Flora*, a wealthy strumpet in reality, but to take off the disgrace, dignified with the title of goddess of flowers, were performed with postures and motions so *indecent*, that the people had not the face to call for them, till *Cato* * had quitted the room. Which impudent filthiness, according to *Ovid*, was designed as an *admonition* to *youth*, to make the best of that *time* of *life*, ‘seeing we despise the thorn when the rose is fallen †’.

Thus again the *Corinthians*, having a particular devotion for *Venus*, the patroness of *impure desires*, and *feats* of *wantonness*; made use of *common harlots*, in any emergency ‡, to *apply* to the *goddess*

|| Divum pater atque hominum rex. Virgil. Lib. 1. lin. 96.

§ Liv. Lib. 39.

* Martial. Lib. 1. Epig. 1. Seneca Epist. 97. Val. Max. Lib. 2.

10.

† Monet ætatis specie, dum floreat, uti:

Contemnunt spinam cum cecidere Rosæ. Ovid. Fast. Lib. 5.

‡ Νόμιμον ἐστὶν ἀρχαῖον ἐν Κορίνθῳ, ὅταν ἡ πόλις εὐχῆται περὶ μεγάλῃ τῇ Αφροδίτῃ, συμπαραλαμβάνεσθαι πρὸς τὴν ἐκείαν τὰς ἑταίρας, ὡς πλείσται, καὶ ταύτας προσευχίσθαι τῇ θεῇ. — καὶ ὅτε ἐπὶ τὴν Ἑλλάδα τὴν ἑλληνικὴν

in their *behalf*, and to make *intercession* for them, and even hung up a *votive table* in her temple, which continued there for *several centuries*, on which was painted a *GROUP* of *WHORES*, with an inscription under them, testifying it was by *their prayers*, the citadel was preserved from falling into the hands of the *Persians*, at the time they invaded *Greece*. It was likewise *usual* with them to *make vows*, that they would *increase* the number of her *strumpets*, would she but be pleased to *assist* them in the *accomplishment* of their *desires*. Such extraordinary effects will *bad examples* and *false objects* of *worship* produce in that *empty creature*, which so *swells* with the *pride* of its own *understanding*, and with so much *disdain*, hears the *mention* of the *assistance* of *divine revelation*, to *lead* and *conduct* it, and to *point out the way* to truth. Nor do I think the present religion of *Rome*, would ever have been half so *corrupt* as it is, had not the *head* of it assumed to himself the *right* of *canonizing* or of *making saints*. For by the help of these *imaginary beings*, they are enabled at all times to baffle a *saucy heretick*, with an *who art thou*, that settest up thy *reason* in opposition to one of these *saints*, who is now in heaven an *intercessor* with his *divine majesty*? besides, that *holy church* has been time out of mind, in possession of the art of drawing *general conclusions* from *particular premises*. By which art in *Becket*, she has sanctified perjury and rebellion; in *Dominick*, a mad rage, persecution, and a thirst

ἦγεν ὁ Πιερὸς—αἱ Κορινθιαὶ ἐταῖραι ἤσαντο ὑπὲρ τῆς τῶν Ἑλλήνων σωτηρίας εἰς τὸν τοῦ Ἀφροδίτης ἑλθεῖναι ναὸν. Διὸ καὶ Σιμωνίδης ἀναθέσσει τῶν Κορινθίων πίνακα τῇ θεῷ τὸν ἐτι καὶ νῦν διαμένοντα καὶ τὰς ἐταῖρας ἰδία γραφῶν τὰς τότε ποιησάμεναι τὴν ἐκείαν. Καὶ ὑπερον παρέσας συνέθηκε τὸδε τὸ ἐπιγράμμα. Αἱ δὲ ὑπὲρ Ἑλλήνων, &c. Athenæ. Lib. 12. cap. 4.

for

for blood ; in *Francis*, foolish freaks and wild enthusiasm.

Our protestant legislature did never that I know of but once, presume to intrench upon this prerogative of the Pope. And *then*, did not proceed so far as to *canonize*, but only to *beatify*. And though it was but *once*, yet let any man of *knowledge* and *candour* but look into our *anniversary legends* in *former reigns*, upon the *thirtieth* of *January*, and consider how *strictly* they *adhere* to *truth*, and the *glorious sentiments* of *liberty* they *contain*, and perhaps he may wish, *as I do*, that it would never *attempt* the *like* again.

From what has been said, I think it appears, of what consequence it is, to have a right notion of God. To *which*, together with *Numa's* most *exemplary life*, was probably, in a great measure, owing the *virtue* of *ancient Rome* ; which virtue, I believe, was rendered more *general* and *durable* by his management of the *fair sex*.

§. 16. ‘ TO || the married women he continued all that honour and respect their husbands were used to pay them in the reign of his predecessor. But then he enjoined *strict modesty*, suffered them not to *meddle* in things that did not *concern* them, taught them *sobriety*, accustomed them to *silence*, causing them utterly to abstain from *wine* ; and not so much as to talk of things *necessary*, unless in the *presence* of their *husbands*. And how *obedient* they were, and of what sweetness of *temper* appears, in that no man divorced his wife till *Rome* had been built three hundred and thirty years. *Spurius Carvilius* being the first that did it, after professing that he had the

|| Plutarch. Numa ubi compar. cum Lycurg.

‘ greatest

‘greatest affection for her, and only parted with her for the sake of children §, which she was not able to bring him.’ What I am going to say, will perhaps hardly *meet with credit*; but on *Plutarch’s* authority I shall tell you, that for two hundred and thirty years, there was a *perfect harmony and concord* at *Rome* between *daughters and mothers-in-law*. ‘The first that quarelled with her mother-in-law being *Thalæa* the wife of *Pinnarius*, which did not happen till the time of *Tarquin the Proud* ||.’ And when such were the mistresses of families, who can wonder at the frugality, probity, and contentment of that people? How happy in themselves! what hopes of the growing race! True is that remark of the *Greek* poet, ‘the support or ruin of a house is a woman †.’ To which agrees the famous Jewish monarch ‡. *Every wise woman buildeth her house, but the foolish plucketh it down with her hands*. Not to mention from a temperance so exact, as well before the birth, as in the education, a race of men more hardy, was naturally to be expected. Such were not corrupted by ill examples, had not their minds depraved by riot, nor their bodies by luxury, and by having their expences moderate, had no temptations to avarice, fraud, injustice, to make a *sale* of their *conscience*, or a *prey* of their *native country*. ‘For a *frugal table*, if we may believe *Epaminondas* *, *admits no traitors*.’ In short, it is an observation as old as *Hesiod*, ‘That nothing better can fall to a man’s share than a good woman :

§ Id. Rom. ubi compar. cum Thef. & A. Gelli. L. 4. c. 3.

|| Plut. Numa ubi supra.

† Γυνὴ γὰρ οἶκος πῆμα καὶ σωτηρία.

‡ Prov. xiv. 1.

* Τὸ τοῦτον ἀρίστον εἰ χωρεῖ προδοσίαν. Plut. Lycurgo.

' nothing worse than a bad one §.' A truth not dissonant to the wisdom of the *East*, as is evident from that most useful collection of the son of *Sirach*. *Blessed, or happy, is the man that hath a virtuous wife, for the number of his days shall be doubled ||. A wicked woman abateth the courage, maketh a heavy countenance and a wounded heart †.* And that people in general, are not unacquainted with the influence they have over their descendants, is plain by that common piece of advice, ' Choose the daughter of a good mother.'

§. 17. NOR is it to daughters alone that their influence is confined, as may, with great probability be inferred, by the behaviour of that ingenious poet *ALEXANDER POPE*, esquire, who, when in *health*, was free, easy, thoughtless of the great concern, as that polite company he conversed with ; but when he began to *droop*, and his *earthly tabernacle* to fall in pieces, then the *tincture* of the pious and much honoured mother appeared, and *ALEXANDER POPE* PROFESSED HIMSELF A CHRISTIAN. Evincing the truth of an observation made by another ingenious poet, and celebrated Epicurean, *Lucretius* * ; which Mr. Creech has given us in *English* thus :

*Well then, to know mens souls, find what they are,
View them beset with dangers and with care ;*

§ Οὐ μὲν γάρ τι γυναικὸς ἀνὴρ ληΐζεν ἄμεινον
Τῆς ἀγαθῆς τῆς δὲ αὐτῆς κακῆς ἐρίγιον ἄλλο.

Hef. op. et Di. L. 2. l. 320.

|| Ecclus. xxvi. 1.

† Ecclus. xxv. 23.

* Quò magis in dubiis hominem spectare periculis
Convenit ; adversisque in rebus noscere, qui sit.
Nam veræ voces tum demum pectore ab imo
Ejiciuntur ; et eripitur personæ, manet res.

Lucr. L. 3. lin. 55.
For

*For then their words will with their thoughts agree,
And, all the mask pulled off, shew what they be.*

Now that a man, who always speaks of religion with *decency*, and of the Divine Being with *veneration*, should conclude a *life*, not *sullied* with any remarkable *vice*, as a *Christian*, might be imagined to be the *last proof* of that *good sense* he was always reputed the master of, and to be the effect of that good sense *alone*, unbiaſſed, uninfluenced by a mother. So one might have juſtly thought, had Mr. *Pope* been one of *those*, who in matters of religion had been uſed to take *sense* and *reason* for his guide. But Mr. *Pope* ſays, I think, ſomewhere in his Letters, that *If he was willing in theſe caſes to give up his reason, he did not deſign to be ſo complaiſant in other reſpects*; which was ſurely a very *fooliſh declaration*. For as *religion* regards things *eternal*, and a fundamental error in *that*, is of *everlaſting concern*, it is the *thing* of *all* others, wherein a *perſon truly wiſe*, would, upon *no conſiderations*, be brought *wholly* to *conſide* in *man*, but would *exert* every *sense* he had, and the utmoſt *ſtretch* of his *underſtanding*. But *what* Mr. *Pope* was pleaſed to *ſoſten* with an *IF*; that, Mr. *Cressy* more *frank* and *open*, has explained in *clear terms*, *That the 'wit and judgment of catholicks, is to 'renounce their own judgment, and depoſe their 'own wit †.* And moſt certainly, if Mr. *Pope* had not *renounced* his own judgment, and *depoſed* his own *wit*, he could never have been induced, as they ſay he was, to *adore* and to *eat* his *maker* and *redeemer*, perfect *god* and perfect *man*, in the

† Append. c. 7. Sect. 8. in Tillotſon's Rule of Faith, Part. 3. Sect. 1.

form and likeness of a wafer, conveyed to him, as he thought, by the hands of a faithful priest. This is a notion and practice too absurd and impious, for sense or reason, for wit or judgment to give into, and, probably, even in Mr. Pope, had ultimately no better a foundation, than the dictates of an old woman, whose virtue he esteemed, and who had the care of his education. If it should be said, he did not build so monstrous a notion, and so idolatrous a practice, upon the authority of his mother, but upon that of the church: This, in plain English, amounts to no more, than that Mr. Pope died, in an act of idolatry; because it was usual with that party or faction his mother was of, to die in an act of idolatry, which party or faction, Mr. Pope, in all likelihood, would have had a most contemptible opinion of, had he not been prejudiced in their favour, by a mother that loved him, and that he loved. So that in the last resort, it was the mother that prevailed, even in that fine genius Mr. Pope; and her admonitions were of more weight with him, than sense, reason, or revelation.

The influence of women is farther apparent by the *Jews*. The *sons*, I doubt, are faulty enough, but the *daughters* of *Israel* are as harmless, and free from vice, as any of their sex.

To them, I believe, is in a great measure, owing that *steadiness* in their religion, so remarkable in that people, which makes them *despise*, and *laugh at*, all efforts to convert them, from whatsoever quarter they proceed.

And that the people of *England*, are so easily *whiffled* out of the religion of their country, by every even *silly creature* that attacks them, is an

unhappiness arising from the *negligence*, and *iniquity* of their *mothers*, who never instill one *virtuous thought* into them, nor give them any sort of *bias* to *piety*, or the *fear* of *God*. So that the *first deceiver* that *sets* upon them, if he can but *prevail* so far, as to make them *think* of *religion*, as a *thing* of any *consequence*, stands a fair chance of *leading* them as he pleases.

§. 18. NUMA then, to return to the subject in hand, by a reign of forty-three years, spent in peace, piety, and a course of uninterrupted virtue: And by entertaining a *just* and most *worthy* notion of *God*, and teaching and inculcating that *notion* upon others, became an happy instrument, of *reforming* the *age* he lived in. Which *reformation* he *perfected*, and continued to *generations* after him, by those seeds of virtue, he so deeply planted, in the *fairest work* of the *Almighty* in this *lower world*; for there it was, in truth, that the *transgression* began, there was the *foundation laid*. Numa removed *that*, and it answered; he added *virtue* to their other *charms*, and they brought forth a race of *heroes*, to *civilize* the world, to *improve* the *manners* of men, and to make them *happy* by *subduing* them.

Should the *learned Reader* not *fall in* with my *sentiments*, in regard to the *example* and *principles* of *Numa*, and his management of the *women*, with the *influence* thereof. Should we not agree as to the *cause*, what I am more concerned in, the effect is not to be *disputed*. For the *Romans* undoubtedly continued for *several ages*, a people of *uncommon virtue*, and of more than *ordinary felicity*, as long as they continued *virtuous*. The testimony of *Livy* I have given you above, ‘ That
‘ there

' there never was a state greater, of more fan-
 ' ctity, more fruitful in good examples, that so
 ' late fell under the dominion of avarice and lu-
 ' xury, nor where poverty and parsimony were
 ' held in so great esteem, and for so long a time*.
 ' Those that raised that empire being furnished,
 ' as *Plutarch* observes, with every kind of vir-
 ' tue†. ' Do not imagine, says *Cato* in the *Ro-*
 ' *man* senate, that our ancestors, from so *small* a
 ' *beginning*, made our republick *great* by *arms*,
 ' was *that* the case, most flourishing would be its
 ' *condition* in our days, wherein we far exceed
 ' them in allies, in citizens, in arms and horses.
 ' But their greatness was owing to other things,
 ' which we are not possessed of. In private affairs
 ' they were *industrious*, in matters relating to the
 ' publick *just*; in counsel *free*; having no *checks*
 ' from any thing they had *done*, or any thing
 ' they *hoped* for. Whereas, *we* instead of these,
 ' have luxury and avarice: publick want, and
 ' private opulence: admire riches, but would be
 ' exempt from labour: have no regard to the
 ' merits of men: to bribery and intrigue give up
 ' every *reward* of *virtue*. And when each of
 ' you *separately* studies his *own* interest, minds
 ' nothing but *pleasure* at *home*, and only *money*
 ' and *favour* *here*, it is not to be *wondered* at, that
 ' an *attempt* should be made upon a *deserted* *com-*
 ' *mon-wealth* ||.

F 2

Thus

* Liv. lib. 1.

† Παύσης μὲν ἀρετῆς ἐξελθόμενος τοῖς ταῦτα μηχανοπαίμενος. Plut. de Roman. Fortuna.

|| Nolite existumare majores nostros armis rempublic. Ex parva magnam fecisse. Si ita res esset; multo pulcherrimam eam nos haberemus. Quippe sociorum, atque civium, præterea armorum, atque

Thus spoke *Cato*, when *CATALINE* conspired to fire *ROME*, that *bulwark* of liberty; and to make himself head of her Empire, by the assistance of its *inveterate enemies* the *GAULS*, [the people of that country, which is now called *France*.] But *Cicero's* virtue, for that time, saved the state, and *Cataline* was undone. But it was not long before its *vices* prevailed against her, and brought in the most dreadful havock and desolation. Besides those oceans of blood that were spilt in battle, there followed proscription upon proscription, till most of her *ancient families* were no more. By those families had it been filled with *vice*, by that vice was every bond of society dissolved, the natural consequence whereof was, to run into confusion and civil war: *they* had the *most* to lose, the *storm* therefore fell upon them with the *greatest violence*, swept them utterly away, and put an *end* to their *race*. 'After the destruction of *Carthage*, 'saith *Sallust* *, from the *best* and *fairest*, it became *gradually* the *worst* and most *flagitious*.' Upon which followed that fatal civil war between *Marius* and *Sylla*; in which it suffered *more*, than

atque equorum major copia nobis, quam illis est. Sed alia fuere, quæ illos magnos fecere: quæ nobis nulla sunt: domi industria, foris justum imperium; animus in consulendo liber, neque delicto, neque lubrico, obnoxius. Pro his nos habemus luxuriam, atque avaritiam; publice egestatem, privatim opulentiam: laudamus divitias, sequimur inertiam: inter bonos et malos discrimen nullum: omnia virtutis præmia ambitio possidet. Neque mirum: ubi vos separatim, sibi quisque consilium capitis, ubi domi voluptatibus, hic pecuniæ, aut gratiæ servitis, eo fit, ut impetus fiat in vacuam remp. Sallust. Bell. Catalin.

* Ex pulcherrima atque optima, pessima ac flagitiosissima facta est—Ex quo tempore majorum mores non paulatim ut antea, sed torrentis modo præcipitati, adeo juvenis luxu atque avaritia corrupta est, ut meritò dicatur genitos esse qui neque ipsi habere possent res familiares, neque alios pati. Sallust. ap. S. Augustin. de Civ. Dei. Lib. 11. c. 18.

from

from all the *enemies* it had ever met with. ‘ From which time, as the same judicious historian observes †, their manners did not decline gradually, as before, but were carried down, as by a *mighty torrent*. So abandoned were her youth to luxury and avarice, that one might justly say, they were a race of men, that could neither *keep their own*, nor would *suffer others to keep theirs*.’ And as their *vices increased*, so did their *calamities*, till they were delivered up to the *slaughter*, under the conduct of *Pompey* and *Cæsar*, of *Antony* and *Augustus*, and even of the *disgrace* of the *species Vitellius* and *Otho*. Those *lords of mankind* became *slaves to monsters*; those who had so often *plundered the world*, became a *prey* to all *nations*; and, perhaps, no people have oftner or more severely felt the miseries of fire and sword, of famine and pestilence, than the inhabitants of that celebrated city. That *Empire* indeed at length became *christian*; but it was not till *little* remained of that *divine religion* but the *name*; till it was become a *jargon* and a *contest about who should be the greatest*, till there was hardly a man of *sense*, of *learning*, and of *virtue* amongst them, who was not in danger of being *banished* and *undone*, under a *pretence of heresy*, of one *sort* or *other*. As if charity, peace, temperance, humility, the love of God, and of our neighbour, had been no parts of his doctrine, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works ‡. Since then it was

† Tit. ii. 14.

‡ Quantum ad conversationem Gothorum aut Vandalorum pertinet, quid est in quo eis aut præponere nos, aut etiam comparare possimus? Salv. de Gubernat. Dei. L. 5.

a *change* in name, but no *change* in manners, we are not to wonder there was no *amendment* in their *circumstances*, or to find that *Rome* was taken by the *Goths*, in about one hundred years after it became *christian*. Which name, how little it *deserved*, may be seen in various writers of undoubted credit, who lived in the time when that event happened. ‘As to the conversation of the *Goths* and ‘*Vandals*, wherein are we *better* or indeed *comparable* to *them*,’ is a question we meet with in *Salvian*. ‘By our *wickedness*, says *Jerom*, are ‘the *Barbarians* *brave* — we *displease* God, and by ‘the *rage* of that *wild* people, does he exert the ‘*fierceness* of his *anger* against us ||.’

And how *hopeless* a generation it was, and how *incorrigible*, appears from an exhortation we meet with in *St. Austin*. ‘What *madness* is this, ‘that when the most *remote* countries publicly ‘lament and mourn for your *destruction*, the *theatres* ingross your *thoughts*, there you crowd in ‘heaps, and behave in a manner more stupid and ‘senseless than before.—Being trodden under foot ‘by the enemy, you make no *abatements* in *luxury*, no *advantage* do you reap from your *misfortune*, you are become the most *wretched* of men, ‘and yet continue the most *vile* *.’ And how like to *theirs* was even the *behaviour* of some FE-

MALES

|| *Nostris peccatis barbari fortes sunt.—Displicemus Deo, ut per rabiem barbarorum, illius in nos ira defavias.* Jerom. Epist. 3. ad Heliodor. Epit. Nepot.

* O mentes amentes, quis est hic tantus non error, sed furor, ut exitium vestrum, sicut audivimus, plangentibus orientalibus populis et maximis civitatibus in remotissimis terris, publicum luctum maeroremque ducentibus, vos theatra quæreretis, intraretis, imple- retis, et multo insaniora quam fuerant antea faceretis.—nec contriti ab hoste luxuriam repressistis : perdidistis utilitatem calamitatis, et miserimi

MALES of our *devoted island*? who, whilst they were in *daily* apprehensions of seeing *London* in *flames*, seemed not concerned for any thing *so much*, as because those *detestable rebels* gave some *little check* to CARDS and FIDDLING.

§. 19. DEEPLY sunk in *vice* was *Rome*, when *Cataline* conspired her ruin. One *certain evidence* whereof is, that ‘her *women* were without *shame* †. They had nevertheless reserved in *secret* some *seeds* of *virtue*, which *sprouted* forth and *appeared* upon the *approach* of *danger*. In that *rebellion* ‘they afflicted themselves; lifted up ‘suppliant hands to heaven; pitied their helpless ‘infants; were frequent in their petitions; afraid ‘of every thing; laid aside their *PRIDE* and their ‘*DIVERSIONS*, and were under great concern ‘for *themselves*, and for their *country*. †.’

Thus the *Roman dames* were *affected* by that *impending calamity*, but not without *exception*. ‘For *Sempronia* was *deep* in the *plot*, *audacious* as ‘*man*,—could sing, could *dance*, with more *airs* ‘than became a *modest woman*,—*impudent*, without regard to *decency*; profuse, despised *censure*, ‘of unbounded *lust* ||.’ In short, *Sempronia* was a *fine lady*, of *no virtue*, and therefore a *friend* to *Cataline*.

miserimi, facti estis, et pessimi permanistis. De Civitat. Dei. L. 1. c. 33.

† Mulieres pudicitiam in propatulo habere. Sall. Bell. Catal.

† Ad hæc mulieres—afflictare sese; manus supplices ad cælum tendere; miserari parvos liberos, rogitare; omnia pavere; superbia atque deliciis omissis, sibi patriæque diffidere. Id. ibid.

|| Sempronia—virilis audaciæ—psallere, saltare elegantius quam necesse est probæ—ei chariora semper omnia, quam decus, atque pudicitia fuit. Pecuniæ an famæ minus parceret. Haud facile discerneres; lubidine sic accensa ut sæpius peteret virō quam peteretur. Id. ib.

As to our dear country-women above hinted at, amongst *other negligences* they appear guilty of, *one* relates to a *day* separated from *common use*, before that *ancient lover* of *ill chosen pleasure* had committed *her first transgression*. And if it be *true*, that when a *WORSE THAN CATALINE* threatened us, they would not even upon *that day* refrain from *card assemblies*, &c. poor *England*, short is thy felicity ! seeing even thy *daughters* are become *impudent children*, they have made their faces *harder than a rock*, they have refused to return.

When *Messalina*, to whom even *slaves* and *players* had *free access*, would not be satisfied, without a *formal marriage*, to one of her *gal-lants*, in the life-time of her husband, *Claudius* the emperor. The reflection *Tacitus* makes upon it, is *worthy* of that most *judicious historian*, ‘ the ‘ *uncommon infamy* of *such a wedding*, the *last* ‘ *pleasure* the *debauched* are *capable* of, made her ‘ *covet* the *reputation* of it *.

To be *infamous* is surely an odd kind of *ambition*, yet it is an *ambition* the *profligate* certainly fall into. But be pleased to mind this affection of *depraved nature* described by *Seneca*. ‘ *People* of ‘ *luxury*, desire whilst they live, that their *lives* ‘ *may* be the *subject* of *conversation* ; if no body ‘ *talks* of them, they think they *lose* their *labour* ; ‘ they therefore are *unhappy* as often as they do any ‘ *thing* which *fame* takes no *notice* of. Many ‘ *spend* their *fortunes*, many keep *whores*, would ‘ *you* be *distinguished* among such, it will not suf- ‘ *fice* to be guilty of an *extravagance*, it must be

* *Nomen tamen matrimonii concupivit ob magnitudinem infamiae: cujus apud prodigos novissima voluptas est. Tacit. Annal. L. 11.*

‘ one eminently so ; in a place of so much hurry,
 ‘ vulgar crimes afford no matter for discourse *’.
 To argue therefore with such tempers as these,
 would be an attempt as wise, as to go about to
 persuade the north wind into a calm. For which
 reason, I shall not presume to address myself to
 the ladies above-mentioned, but shall take the li-
 berty to say concerning them, that the time will
 come, when they will sadly lay it to heart, that
 they have made the Lord's people to transgress †.
 Soon will the voice of melody cease ; not many times
 will the sun arise, before they shall be brought to
 the grave, and shall remain in the tomb ‡, before,
 to these haughty unthinking beauties, instead of
 well-set hair there shall be baldness : and instead of
 SWEET SMELL, there shall be STINK ||.

§ 20. I SAID above that a worse than Cata-
 line threatened us. And it is true. For had Ca-
 taline prevailed, Rome might still have continued
 a state not dependent upon any foreign power.
 Though the Gauls had assisted him to enslave his
 country, the Gauls were not then in a capacity to
 reduce it into a province, and to subject it to them-
 selves, under him the cursed instrument of their
 tyranny : Nor would Cataline have attempted, to
 compel the vanquished, to quit the religion of their
 country, to take up with that of the Druids,

* Luxuriosi vitam suam esse in sermonibus, dum vivunt, volunt :
 nam si tacetur, perdere se putant operam. Itaque male habent quo-
 tiens non faciunt quod excitet famam. Multi bona comedunt,
 multi amicas habent. Ut inter istos nomen invenias, opus est non
 tantum luxuriosam rem, sed notabilem facere. In tam occupata ci-
 vitate fabulas vulgaris nequitia non invenit. Sen. Epist. 122.
 Lib. 1.

† 1. Sam. ii. 24.

‡ Job. xxi. 32.

|| Isa. iii. 24.

which was the religion *professed* by his *faithful allies*. Whereas had *victory* attended our *conspirator*, liberty would have been what we *had* known; property what we *had* been acquainted with; but *thenceforth* our *laws* must have come from *Paris*; our *religion* from *Rome*; we must have *prayed* in a *language* we *knew nothing of*; eat *flesh* or *fish* by direction from *Italy*; let *cunning* and *designing* men into the *secrets of our hearts*; worshipped, even at the hour of death, thus not leaving *room for repentance*, a *composition of flour and water*, and devoutly devoured the *God that made us*. But these, and a thousand other calamities, that would have been the certain consequences of that *dreadful change*, will have no sort of effect upon *those*, into whose minds has found admission, that *strange chimæra*, a *divine right*.

That party indeed, is, I believe, very *small*, *conscience* having the *least* to answer for in our *distractions*. But if there be any at all, so extremely *weak* and *void of reason*, as to imagine the *people of Britain* a *flock of sheep*, and that the *Stuarts* are their *natural butchers*, honoured with a *commission from heaven*, *setting forth*, that they may *slaughter* them, *when*, and in *what manner* they *please*: Or an *herd of asses*, to be *whipp'd* and *ridden* by them, as shall be most for their *diversion*; for the satisfaction of these *well-meaning*, but *ill-judging* people, I shall crave leave, to make a brief inquiry into the *history* of that family, whose *asses* we are supposed to be, by *divine appointment*.

§ 21. ' THE first king of that family then, was *Robert Stuart*, whose *wife Eufeme*, daugh-

ter of *Hugh* earl of *Ross*, brought him *three*
 children, and died in the year 1373. After her
 decease, he took for his second wife *Elizabeth*
More, whom in his youth he had been passionately
 fond of, and by whom he had had *three*
 sons and *two* daughters. After which criminal
 commerce, and those visible effects of it, he dis-
 posed of her in marriage to *Giffard*, a nobleman
 of *Lothian*. But *Giffard* dying, about the
 same time with queen *Eufeme*, he married *Gif-*
fard's widow, conferred honours upon the chil-
 dren he had by her before her marriage with
 either *Giffard* or himself; and not content with
 that, entailed the crown by act of parliament,
 upon his children by *Eliz. More*; cutting off the
 children by his lawful wife; which afterwards
 was the occasion of almost extinguishing that
 numerous family.* So far *Buchanan*, that learned,
 and most ingenious *Scotch* historian*.

Thus by an act of the *Scotch* legislature, were
 the products of unlawful lust, preferred to the heirs
 of the king's body, legally begotten, those heirs,
 having in no respect, either offended their father,

* Roberti Stuarti uxor Eufemia Hogonis comitis Rossie filia moritur A. D. MCCCCLXXIII. ex ea Rex ternos liberos genuerat. Robertus non tam impatientia cælibatus, quam amore liberorum, ex Elizabetha Mora prius genitorum, ipsam uxorem duxit. Hanc enim eleganti forma Adami Mori illatris equitis filiam, adhuc adolescentem, vehementer amarat, ex eaque tres filios ac duas filias suscepit, eamque Giffardo, viro nobili in Lothiana, curaverat collocandam, verum, sub idem fere tempus, Eufemia Regina, et Giffardo. Elizabetha marito defunctis, Rex, sive consuetudine veteris moris inductus, sive (quod a multis traditur) ut filios, quos ex ea genuerat, legitimos faceret, matrem eorum sibi matrimonio junxit, filios statim divitiis et honoribus anxit, nec hæc contentus, Comitibus obtinuit, ut, prætermisiss Eufemiam liberis in rege creando, gradus ætatis observarentur, quæ res postea tam numerosam familiam pene extinxit. Buchan. Rer. Scotio. Hist.

or acted or attempted to act any thing in prejudice to the laws of their country. And by virtue of that act of settlement, did the sons of Elizabeth More, begotten in manifest fornication, and without any intentions, (as appeared by king Robert's care to have her disposed of to Giffard) without the least views of matrimony, succeed, first to the crown of their own country, and afterwards to that of England. But surely with as idle, as insolent, as groundless pretensions to a divine right, as were ever made in favour of any family. It not appearing by any authority, either of God or man, that the seed of the adulterer, or the whore, should inherit before the child born in lawful wedlock. This, at least, is the testimony of St. Paul, that marriage is honourable in all, and the bed undefiled, but whoremongers and adulterers God will judge †. And though Hagar, as a concubine, was upon a better footing, than a woman for several years living in an infamous course of fornication, and though Ishmael was the first born, yet God's promise was, that in Isaac shall thy seed be called *. Accordingly we find, that the father of the faithful, that wise and just patriarch, took a proper care of the children he brought into the world by his concubines; He gave them gifts and sent them away, but all that he had he gave unto Isaac his son † by Sarah his true and lawful wife.

Whether then the words of the prophet may not be applied to this family, I will not take upon me to determine; they have set up kings, but

† Heb. xiii. 4.

* Gen. xxi. 12.

† Gen. xxv. 6.

not by me; they have made princes †, and I knew it not. But this I will say, that whoever will give himself the trouble to consult either *Scotch* or *English* history, will meet with but *few* in either kingdom of that house, whose lives have not been full of *peril* and *uneasiness*, their deaths remarkable, and for the most part *violent*; and whose reigns, in this kingdom at least, have not been attended with *plagues*, *fires*, *massacres*, or *civil war*. There seems, in truth, to be some thing of an *influence*, so *baleful* in the very name of STEWART, that I know not, whether, upon inquiry, the *contagious distemper* among our *horned cattle* may not be found to have its *rise*, about the *time* that he, who, perhaps has *nothing* more than the *name*, began to make his *wicked attempt* upon our *island*, and that it *increased* in *malignity*, in *proportion* as that *comet* made its *approach* towards our *metropolis*. In fine, if a man would but *consider* the *years* that are *past*, and *judge* without *prejudice* according to *facts*, it is not *impossible*, but he might find some *reasons* to *suspect*, that the *inheritance* did *never* from the *beginning*, by a *divine*, *hereditary*, *indefeasible right*, belong to the *descendants* of Elizabeth More; and that, had king Robert attended to *justice* and *equity*, and not been carried away by a *partial* and *ill-grounded affection*; or had he *wisely consulted* the *real good* of either his *family* or *country*, he would, like that *great* and *good prince* Abraham, have given *gifts* unto the *sons* he had by Elizabeth More, and sent them into the *highlands*: But the *inheritance*, the *power*, the *dignity*, he would have *honestly consigned* to the *sons*

† Hosea viii. 4.

of his *body*, lawfully begotten upon his *Queen Eufemia*.

My particular regard for the *fair sex*, and the *deep sense* I have of their *invincible power* over ours, makes me presume so often to turn my discourse towards them. Pardon me therefore, *ye charmers*, for I really have no other design upon you, but to bring you to *truth* and *reason*; and by your means, to reform our brutal race. Give me leave then to suppose *one of you* so *unthinking*, as to believe a *divine right* inherent in the *house of Stewart*. And be pleased to *indulge me* so far as to *reflect* upon the *case following*.

Your *husband*, Madam, may possibly, before marriage, have met with a *frail sinner*, and the *effects* of their *stolen joys* may, for ought you know, be a *boy or two*. When your *head* is laid in the *dust*, the *warmth* of those more *youthful embraces* may recur to his mind, and an *affection*, mingled with *pity*, revive for those *neglected children*, those *first-born*, the *beginning of his strength*. Upon the *vacancy* made by you, he may take the *first-beloved* to his *bed*; and partly by *affection*, partly by her *insinuations*, settle his *estate* and *title* upon her *base begotten boys*, generously leaving *yours* the *next in succession* upon a *default of issue* in *her's*. And will you, Madam, in *prejudice to your own children*, affirm those *bastards*, to have a *divine right* to the *inheritance* and *title* of your *husband*? The case is *fairly put*; and I leave you to make the *application*. Consider *Eufeme*; think of the *injured Queen*; when next you talk of *Stuart's right*.

To *David king of Israel* there was indeed a *promise*; (but even then it was *conditional*, if his *children*

children would walk before God in truth, with all their soul;) that there should not fail him a man to sit upon the throne of Israel *. But to *Elizabeth More*, it does not appear any such promise was ever made of the throne of Britain. From whence I conclude, the legislature of Britain had an absolute power to settle the crown, how, and on whom they thought good: And as they have been pleased, most justly, to exclude the nominal or real descendants of *Elizabeth More*, I am firmly persuaded, and do from my soul believe, that the nominal or real descendants of the said *Elizabeth More*, have no more right, or title, or legal, just, or equitable claim to the throne of these kingdoms, than has the *Sophy of Persia*, or his sublime highness the *Grand Seignior*.

§ 22. BUT it is not these people of ill-informed consciences we need to be afraid of; it is people of no conscience at all, from whence our danger proceeds. People, who bask in the sunshine of his Majesty's favour, who are admitted into posts of power, of honour, and of profit, who therefore, as it is but reasonable, give all the assurances men can give to men, of their faith and true allegiance to our Sovereign Lord King George. Which assurances are given, and most solemn protestations of sincerity made, by our members of parliament, officers in the army, clergy, &c. yet some of all these have been suspected, and perhaps not without cause, to have taken the oaths with as little thought and reflection, as they are used to read, if they ever do read, a chapter in the bible. Do these men believe there is a God? If they do not, they are fools; for none but a fool

† Kings ii. 4.

ever so much as in his *heart* doubted of it: If they do, with such a *behaviour*, let others call them by the *name* they *merit*. Do you consider the *words*, gentle reader, and consider the *men*, and you will not be at a loss to know their proper *style* and *title*. ‘ I *A. B.* do truly, and sincerely,—declare in my *conscience*, before *God*, ‘ and the *world*, that—*George* is *rightful* and *lawful King*,—I do believe in my *conscience*, that the ‘ person pretended, hath not any *right* or *title*. I ‘ renounce obedience to him, and *swear* that I will ‘ bear *true allegiance* to—*George*, and him will ‘ defend to the *UTMOST* of my *POWER* against ‘ *all attempts whatsoever*, &c. &c. &c. And all ‘ these things I do plainly, and sincerely acknowledge, and *swear*, according to these express ‘ words by me spoken, and according to the plain ‘ and common sense and understanding of the same ‘ words, without any equivocation, mental evasion, ‘ or secret reservation whatsoever;—*upon the true* ‘ *faith of a christian*.

So help me God.

Let a man but *seriously*, and with any regard to *conscience*, reflect upon the *oath*, how *strong* and *laboured* the *expression*, and how *securely* guarded against all equivocations and secret reservations whatsoever. Let him then cast an eye towards a member of parliament in either house, a justice of the peace, an officer in the army by land or sea, the bishop of a diocese, the head or member of a college, a tutor in the university, the parson of a parish, or domestick chaplain, who, notwithstanding his having taken that oath, is directly or indirectly aiding and assisting to the pretender. Let him lastly *examine* what his *particular ideas* are, and

and what he *distinctly means* by FALSE TRAITOR, PERJURED VILLAIN, APOSTATE from the *faith of Christ*, RENOUNCER of the *divine protection*; and he will see no occasion to be afraid of the *guilt of calumny* or defamation, should he venture to apply these odious terms to such an one: or should he, with the *honest plainness* of *Nathan* to *David*, declare to his face, *Thou art the man**.

There have not, it may be, in any age been wanting men, who, out of interest, or passion, would stick to *call good evil, or evil good; to call light darkness, or darkness light; to put bitter for sweet, and sweet for bitter* †. But that the *teachers* of the *everlasting gospel of peace*, of truth and love, should, (contrary to their most solemn engagements; for the *sincerity* whereof they had, in the *strongest terms* that could be devised, called the *eternal God* to witness, *renouncing* all hope of good from him, and declaring themselves *no christians*, if they did not *faithfully* and *unalterably* stand to those engagements) should, I say, by a *practice* that destroys all *faith* among men, all *confidence*, all *civil society*, endeavour to give up their *native country* to *endless slavery*, under the most *pestilent* of all tyrants, those of *Rome*, to deliver its *deluded inhabitants* into the hands of *idolaters* and *assassins*; to commit their *church* to the guidance of a man that *bated* their *church*, and who thought himself obliged, at all hazards, utterly to *destroy* their *church*, under the *penalty* of *eternal damnation*, was something beyond *madness* or *folly*, was a *degree of wickedness* we want a name for.

* 2 Sam. xii. 7.

† Isa. v. 20.

To this, in a great measure, is owing that *inundation of contempt* that has *overwhelmed* us. It is not the *profession* that has made us *despicable*, but our *abuse* thereof, and *ill behaviour* in it; our master's *service* is *truly honourable*, and will never fail to *gain respect* to those who *faithfully act* in *obedience* to his *commands*. But when our *practices* became one *continued sermon* in the *praise* of *perjury*; when we exerted our *interest* with the *people* to *foment discord*, to *overturn government*, and to *destroy* the very *name* of that *pure* and most *holy religion* we *profess*; believe it, posterity, a *protestant kingdom* had much ado to hinder a *protestant clergy* from *ruining* the *protestant religion*. So *vile* an *attempt* made it thought *expedient*, by all means, to *lessen* our *influence*, which we used to so *detestable* a *purpose*. Hence the *characteristics*, hence the *rights of the christian church*, &c. But the *priest's office*, and the *consequence* to *themselves* of their *ill behaviour*, I shall describe to you in the words of *Malachi*: *My covenant was with him [Levi] of life and peace, and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priests' lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts. But ye are departed out of the way: ye have caused many to stumble at the law: ye have corrupted the covenant of Levi saith the Lord of Hosts. THEREFORE have I also made you CONTEMPTIBLE and BASE be-*

fore

fore all the people, according as ye have not kept my ways, but have been partial in the law *.

To these men of *perfidy* then, these *contemners* of an *oath*, these *worse* than *beatbens*, in that they not only *deny* our *Lord Jesus Christ*, but the only *Lord God* † likewise, and in a *language* less *equivocal*, more *generally* understood, and more *determinate*, than that which is formed by *sound*: To these most *audacious sinners* against *their own souls*, whether *laymen* or in *holy orders*, however *dignified* or *distinguished*, will I conclude what I have to say in the words of *Mr. Pope*:

*'Tis yours, a Bacon, or a Locke to blame,
A Newton's genius, or a seraph's flame:
But O! with one, immortal one dispense,
The source of Newton's light, of Bacon's sense!
Content, each emanation of his fires,
That beams on earth, each virtue he inspires,
Each art he prompts, each charm he can create,
Whate'er he gives, are giv'n for you to hate.
Perfist, by all divine in man unaw'd,
But learn, ye Dunces! not to scorn your God.*

But to leave these *sad wretches* to their *own reflections*, who either *believe* there is no *God*, or most manifestly *despise* his *power*, in that they make no other *use* of that *great and glorious name*, but thereby to *deceive* and *ruin* those that *confide* in them, upon *supposition* that they *own* his *being*, whom they *invoke*, and that they *dread* the consequences of his *displeasure*. And to go on in our

* Mal. ii. 5, 6, 7, 8, 9.

† Jude 4.

inquiry, as to the effects of *vice* upon a nation, when the people generally fall into it.

§ 23. TO the state of the *Jews* then, it happened as to all other states, when they walked in the ways of God and kept his commandments, it was well with them: when their heart turned aside, and they would not hear, they met with sorrow enough. *Thine own wickedness* (saith Jeremiah) *shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts **. Both prophet and priest are prophane, yea in my house have I found their wickedness, saith the Lord. Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on and fall therein: for I will bring evil upon them, even the year of their visitation, saith the Lord †. Before they were carried away into *Babylon*, *Isaiah* assures us, that the whole nation was become corrupt, that their principles of virtue were lost, to both prince and people, that they sinned without regret, and without any purposes of amendment. But hear him in his own lofty manner. *The whole head is sick, and the whole heart faint; from the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment ‡*. And that they did not perish, till there was no hopes of cure, appears by the behaviour of those that were left in their own land, after the chiefs of their nation

* Jer. ii. 19.

† Jer. xxiii. 11, 12.

‡ Isa. i. 5, 6.

had been led into captivity, as it was discovered in a vision to *Ezekiel*. To whom were shewn some *burning incense to creeping things and abominable beasts*; women weeping for *Tammuz*; others with their backs towards the temple of the Lord, and their faces towards the East worshipping the sun †. Time then it was, that they should reap the fruits of their doings. And, behold of what sort they were, as described by a contemporary. *The tongue of the sucking child cleaveth to the roof of his mouth for thirst: The young children ask bread, and no man breaketh it unto them: they that did feed delicately are desolate in the streets; they that were brought up in scarlet, embrace dunghills ‡. Mine eyes do fail with tears: my bowels are troubled: my liver is poured upon the earth for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city. The say to their mothers, where is the corn and wine? when they swooned as the wounded in the streets of the city, when their souls was poured out into their mothers bosoms ||: You that have bowels reflect upon these words, WHEN THEIR SOULS WAS POURED OUT INTO THEIR MOTHERS BOSOM. Behold the gasping babes and mothers anguish, when the life of sucklings, through the grievous famine, the sad effects of war! was poured out into their mother's bosom. An image how full of tenderness! as how big with horror the following? The hands of the pitiful women have sodden their own children; they were their meat in the*

† Ezek. viii.

‡ Lam. iv. 4, 5.

|| Lam. ii. 11, 12

destruction

*destruction of the daughter of my people †. Reflect, ye mothers, upon the foregoing passages: And if you have too little thought to be moved with the hopes or terrors of the world to come, consider at least the punishments of sin in this world. The same God still reigneth, and sin is equally odious to him; and he has nothing to do, but to withdraw his favour and protection from us, to make you as miserable as the mothers just mentioned. I will hide my face from them, saith God by Moses, I will see what their end shall be *. And again by Hosea, Wo to them when I depart from them †; which words are as applicable to Britons as to Jews. And it is a truth not to be doubted of, that, should he leave us to ourselves, soon would our plagues be wonderful, as it likewise is, that, had he not been graciously pleased to be our shield and buckler, we might have spoken of our enemies, and of the land of our nativity, in the words of Joel ||, A fire devoureth before them, and behind a flame burneth: the land is as the garden of Eden before them; and behind them a desolate wilderness, and nothing shall escape them. For surely never prince, not even David himself, could with more manifest reason aver, that it is God that subdueth the people under me §, than the king that now reigns, and long may he reign, the favourite of Heaven, and the darling of a faithful and loyal people.*

Who, that considers a nation so divided as we are; the mighty pains that have been taken for half a century to rouse a spirit of disaffection

† Lam. iv. 10.

* Deut. xxxii. 20.

† Hos. ix. 12.

|| Joel ii. 3.

§ Ps. xviii. 47.

the artful writings, and more artful comments upon them, in places of *publick resort*, by men, who, from *trifles light as air*, could draw consequences of much *pith* and *moment*; the *mad zeal* of *popish bigots*; and the *infatuation* and *base perfidiousness* of *half-strained, ill-begotten protestants*; who, I say, that considers these things, could imagine, that *noxious babe* of *Rome* could have been so long *barking* in the *heart* of *England*, at the *head* of an *army* of *desperate fellows* with all the *accoutrements* of *war*, with all his *imaginary title*, back'd with the *power* and *wealth* of *France* and *Spain*, offering *five guineas* a man *advance*, and yet that *no body*, or *no body worth mentioning*, should join him?

It is a truth, it is a truth, and I will proclaim it aloud, that *he which stilleth the raging of the sea and the noise of its waves, is the same who stilleth the madness of the people*†. It was not our *fleets* or *armies* that *protected* us, but the *Lord God* of our *salvation*. It was he that said to the *people*, *PEACE BE STILL**. And having suffered the *enemy* to *hover* over us long enough to let us know, that it was of the *Lord's mercies* that we were not *consumed*; and at the same time given *sufficient evidence* to them, that the *measure* of our *iniquities* was not yet full; he called for a *ROYAL YOUTH* from the *East*‡, he gave them as the *dust*

† Pf. lxxv. 7.

* Mark iv. 39.

‡ Posterity will know, as well as we do at present, that his Royal Highness the Duke of Cumberland was in *Flanders*, at the head of his Majesty's troops, while the rebels made their progress in *England*; and that upon his coming over, and going to meet them, they fled towards their dens with the utmost precipitation.

to his sword, he pursued them, and passed safely even by the way that he had not gone with his feet ||.

Had God forsaken us, the *madness* had spread, and we had *sheathed* our *swords* in each others *bowels*; that which our *sons* and *daughters* should have eaten, had been devoured by enemies; our land had been possessed by the *dregs* of *nations*; and our *lives* put into the *power* of those *sons* of *violence* who know not what *compassion* means; who *hate* us *heartily*; and who would think to *increase* their own *future joy*, by the *weight* they added to our present *misery*. For they could hardly have *imputed* their *success* to any other *cause*, but that *Heaven* had designed by their *arms* to *root out* *heresy*, and to give the *dominion* and *rule* to that *holy faction*, that *says* it *believes*, as *people* believe on the *other side* the *mountains*. And how *blessed* an *errand* was that, to have *authority* and *power* to cut *protestant throats*; to enjoy their *wealth*; to set up a *king* of *their own*; to make *Englishmen* guilty of the same *idolatry* with those in *Italy*; to *sacrifice* at once to *God*, and to *revenge*; and to merit *heaven* by the *blood* of *enemies*! pleasing amusement! happy highlanders!

But lo! by advice from *Stirling*, Feb. 6. 1745-6, it appeared, that the *rebels*, not *daring* to wait the *approach* of the *DUKE*, fled into the *highlands*. Before which *flight*, they told the *country people* they should be *obliged* to leave *part* of their *baggage* behind them, which therefore they might come and take to their own use. These people were accordingly admitted into the *Church* of *St. Ninians*, where, no sooner were they come, than

these inhuman wretches set fire to their magazine of powder, which buried many of those poor innocents in the church's ruins, besides what others suffered by loss of limbs, &c. And more destructive still had been that barbarous action, had not providentially one of the trains miscarried.

Thus did that foster child of the pope vanish in a blaze, as (they say) is usual with the Devil, leaving a strong smell of brimstone behind him, destroying a church, and the lives of many poor creatures that had never injured him. Near Culloden house on the memorable 16th of April 1746, he again appeared to his cruel and wicked adherents. For not even then, can I find that one of the king's forces could get a sight of him. However at Culloden, I say, it is not doubted, but to the rebels he became visible, and that they received from him an order in writing, strictly charging them to murder their countrymen and fellow-subjects, without pity and without remorse; to slay the disabled, the disarmed, the fallen; and not to give quarter upon any pretence whatsoever. The DUKE commanded. They fought. The rebels fell. The bloody babe of Rome, by timely flight, preserv'd his coward soul, and left the dupes of French and papal power to the avenging sword of the devoted royalists, those glorious patrons of Britain's liberty, and pure religion.

The reader will meet with so many digressions in this essay, that to ask pardon for them severally, would be little less tedious, than the digressions themselves; let it then suffice, once for all, to crave liberty, whenever it occurs, to set down any reflection, that seems to have a tendency to make us thankful for mercies received, or that carries

with it any sort of *likelihood* of advancing *moral virtue* and *true religion*.

I now return to the *Jews*, whom I had been observing to be *generally vicious*, before *Jerusalem* was *taken*, their temple burnt, their land made desolate, and themselves *carried to Babylon*. And such was the portion of the house of *David*; whose wickedness, great as it was, the ten tribes rather exceeded than fell short in, as may easily be seen by consulting the history of their kings; which, as it is a book in every body's hands, I shall refer the reader to; and content myself with the words of *Hosea*, which briefly set forth to us their *calamity*, and the unhappy cause thereof. *Samaria shall become desolate, for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ript up**. The Rebellion against God, was it that carried the remains of a thousand calamities into a foreign land. The king of *Assyria* being only the instrument of divine vengeance for their *incurable wickedness*.

Let us now look a little into the character of the *Jews*, before the final ruin of the *Romans*.

§ 24. IN the New Testament then, it is sufficiently plain, that when *Jesus Christ* appeared amongst that people, they had lost the *essence* of religion, *mercy*, *justice*, *fidelity*, and *truth*. Instead whereof, they were become mighty exact in *washing hands*, *cups*, *platters*, in *tithing* such things as were not worth carrying away; and in other such *foolish institutions* of holy church, whose practice it

* Hosea xlii. 16.

was, even then, to make the commandments of God of none effect by its traditions.

Some indeed imagine those uncommon plagues, that befell them, were the punishment of that cruel murder of the innocent and holy author and finisher of our faith, and were only in consequence of that direful sentence they passed upon themselves by that general cry, *his blood be on us and on our children* *. But as *his blood speaks better things than that of Abel*; as theirs was a sin of ignorance, which he, upon that account, with almost his last breath, prayed his father to forgive †; as his whole life and doctrine breaths nothing but the most sincere and tenderest love for mankind; I am persuaded it was their own personal sin and malicious wickedness, that called down these heavy judgments upon them. Now, what sort of Men they were, and how well they merited every evil that befell them, appears from Josephus, one of their own countrymen, who lived at that time, was an eye-witness of the wickedness of the age, and of the inconceivable miseries that wickedness was the occasion of: whose history, after the holy scripture, is perhaps the most useful and instructive the world has produced. Therein one may behold, as in a glass, the prodigious distress of a people, whom God hath deserted: And the ruinous effects of vice, or of a general corruption. ‘It was a time, saith he, wherein the Jews so abounded in every sort of wickedness, that a man cannot frame in his own mind, a crime, which they were not guilty of; so abandoned were they, both publicly and in private, as even to vie with each other, who

* Heb. xii. 24.

† Luke xxiii. 34.

‘ should be *most impious* towards God, and *most unjust* towards their neighbours. The great men
‘ *oppressed* the common people; the common people
‘ wished for the *destruction* of the great: Those
‘ desired to *tyrannise*; these longed for *violence*, and
‘ for an opportunity to *plunder* the rich.*’ And when
such were the men, who can be surprised at find-
ing *three factions* in arms in Jerusalem, that ‘ agreed
‘ in nothing, but in *murdering* those that *deserved*
‘ to live? †’ Yet the heads of each of these fac-
tions had a *plausible pretence*; but in reality meant
nothing but their own interest. Thus was *Cæsar*
a mighty patriot, and protector of the people’s li-
berties, till *Cæsar* had made those very people his
slaves; but short was his power, being cut off
by other patriots, in pretence; but, in truth, dis-
gusted Courtiers. *Brutus* perhaps might act by
principle; but what was the consequences? Only,
after an ocean of blood, to make way for *Anthony*,
the most voluptuous and profligate man of his time.
To pull down which Tyrant, was the false *Octa-
vius* armed, who, instead of opposing, joined him;
and thrust his sword into their bodies, who had put
that dangerous weapon into his hand. So that, in a
time of general corruption, he who places any con-
fidence in man, is sure to be deceived, if not to be
undone. And at such a time, one of the best
rules for the conduct of life, is, Take care of your

* ἴσμεν γὰρ πως ὁ χρόνος ἐκείνος πανδοδαπῆς ἐν τοῖς Ἰουδαίοις ποιητῶν
πολύφορος, ὥς μηδὲν κακίας ἔργον ἀπερακλόν καταλιπεῖν μηδ’ εἰ τις ἐπ’
νοῖα διαπλάττειν ἐδελήσασιν ἔχειν ἄλλα κακώτερον ἐξυρῆν. ὅπως ἰδίᾳ τῇ
κοινῇ πάσῃς ἐπέσκησαν, καὶ περὶ ὑπερβαλεῖν ἀλλήλους ἐν τῇ ταύτῃ πρὸς τὴν
θεῶν ἀσεβείᾳ, καὶ ταῖς εἰς τὰς ἀληθινὰς ἀδικίας ἐφιλονεύουσιν. οἱ μὲν
δυνατοὶ τὰ πλεῖστα κακῶς, οἱ πολλοὶ δὲ τὰς δυνάμεις ἀπολλύναι πεινῶντες. ἢ γὰρ
ἐκείνοις μὲν ἐπιθυμία τῷ τυραννῶν. τοῖς δὲ τῷ βιάζεσθαι, καὶ τὰ τῷ
ἐντοῖαν διαπραξέω. Jos. de Bell. Jud. lib. 7. c. 28.

† Μῆτις ὡμονοῦν τὸ φονεῖν τὰς ὁμοφύλους ἀξίες id. l. 6. c. 1.

friends, and your enemies cannot hurt you. But it is not the dregs of *Romulus* I am at present concerned with; but the seed of *Jacob*, guilty, wretched, and forsaken: 'Who trampled under foot every human ordinance, laughed at things divine, and ridiculed the admonitions of the prophets, as the idle harrangues of common deceivers. ||' I will not stick to utter, says *Josephus*, what grief draws from me, that I really think, if the *Romans* had deferred coming against these execrable wretches, the city would either have been swallowed up by an earthquake; or carried away by a deluge; or destroyed by fire from heaven, as was *Sodom*; seeing that it had brought forth a generation of men, much more atheistical than those that suffered these things §.

Now, what this vile generation did suffer, would take up too much time particularly to describe. Let it suffice to observe in general, 'That the number of those that perished in the siege alone, was eleven hundred thousand †:' Yet so perverse were they, so hardened, so beyond all hopes of amendment, that, in the midst of all these calamities, when death appeared in every shape of terror, 'in them was no repentance for an thing

|| κατεπελεῖτο μὲν ἔν παῖς αὐτοῖς δεσμός ἀνθρώπων. ἐγελᾶτο δὲ τὰ θεῖα, καί τις τῶν προφητῶν δεσμεύς, ὥστε ἀγρυπνίας λογιτοῦντος ἐχλίναν. id. l. 5. c. 2.

§ Οὐκ ἂν ὑποσέ, λαίμεν ὑπεῖν, ἃ μοι κελδεῖ τὸ πάθος. ὅμαι ῥομαίων βραδυνόων ἐπὶ τεσ' ἀληθείας ἢ καλεποδῖναι ἂν ὑπο χράσματος, ἢ καλὰ κλυοδῖναι τὴν πάλιν, ἢ τεσ' τῆς Σοδομικῆς μελαλαδῖν κεραυνός. id. l. 6. c. 16.

† τὼς ἀπολυμένοι καλὰ πᾶσαν τὴν πολιορκίαν, μυριάδες ἑκατὸν καὶ δέκα. id. l. 7. c. 17.

' they

‘ they had done *amiss*, but they were as *haughty*,
 ‘ and as *petulant*, as if all things had gone well
 ‘ with them *.’

I shall conclude what I design to say concern-
 ing the *Jews*, in the words of that excellent au-
 thor, so often already quoted by me, ‘ to mention
 ‘ every kind of *wickedness* they were guilty of, would
 ‘ be an *impossible task*. But, to express the whole
 ‘ in a *few words*, no city has suffered *so much*; nor
 ‘ has any *set of men*, since the *creation*, been *so*
 ‘ *fruitful in wickedness* †.’

§ 25. THUS have I shewn you the *sad effects*
 which *naturally* flow from vicious practices; that
 the most learned, most ingenious, the wisest, and
 the best men in antiquity, have *delivered* it down
 to us, as *their opinion*, that such *effects*, as I have
 mentioned, have been *occasioned* by *vice*: And lastly,
 that from *history*, and the *accounts* we meet with
 of *various nations*, in *different times*, and *ages* of
 the *world*, it is *apparent*, that a *general corruption*
 of *manners* has always *preceded* a *general ruin*.
 Thus have we the *nature of things*; the *testimony*
 of *witnesses of unquestionable authority*; *real events*
 likewise, and *undeniable matters of fact*, all *coincid-*
ing, and with mutual force *confirming* the *truth* of
 what I undertook to *prove*; *viz.* That *private*
vices are the *occasion* of *publick calamities*.

But besides that *vice* is in its own nature *de-*
structive; debases the soul; depraves the under-
 standing; renders the body feeble and full of

* ἦν γὰρ αὐτοῖς μετάνοια μὲν ἑδμήα τῶν κακῶν ἀλαζονεία δὲ ὡς ἐπ’
 αἰσῶσις. id. ibid. c. 14.

† Καθέκασον μὲν ὅν ἐπεξίειαι τὴν παρανομίαν αὐτῶν, ἀδυνατεῖν. συ-
 νελοῖσα δὲ ἐπικεῖν, μήτε πῶδιν ἄλλαν τοιαῦτα πεποθέναι, μήτε γενεὰν ἐξ
 αἰῶνος γεγενῆσθαι κακίας γυνήκεσαν. id. l. 7. c. 11.

diseases; destroys faith, and confidence, and trust, between man and man; introduces fraud, treachery, and a *narrow selfish spirit*, without any sort of regard for the *publick weal*; all which tend to the *weakening and ruin of a state*; it moreover draws down the displeasure of the Almighty King, and Supreme Governor of the world, upon those that are guilty of it. And when *he is angry*, what is said of man, is as applicable to the most mighty kingdoms; *all their days are gone, and they bring their years to an end, even as a tale that is told**. But how ready is he to forgive, how plenteous in mercy, and with what reluctance does he afflict the children of men? Had there been but *ten* righteous in it, even Sodom had not perished by that terrible overthrow†. And in Jerusalem, could there have been but *one* found, that executed judgment, and sought the truth, he would have pardoned it‡. Nor would he dispossess the Canaanites, to make room for his chosen people, till their horrid wickedness had rendered them a burden to the earth, and made their native country so sick of them, as, in an expressive metaphor of holy scripture, *to spew them out*§. How vile they were, you may in part collect from Lev. xx. upon the account of which vileness it was, that God abhorred them||, and delivered them into the hands of Israel**; to whom he had given a strict charge to consume them without pity††.

* Psal. xc. 9.

† Gen. xviii. 32.

‡ Jer. v. i.

§ Lev. xviii. 28. & xx. 22.

|| Ibid. 23.

** Deut. ix. 4, 5.

†† Deut. vii. 16.

But

But is it likely such an order should proceed from *the father of mercies, and the God of patience and consolation*? To answer *ingenuously*, that height of *impiety* they were come up to, seems with *justice* to have thrown them out of the *divine protection*. And even *mercy* to their neighbours, among whom they would spread the *infection*; and *mercy* to a still more *hardened and profligate posterity*, demanded aloud, that *such creatures* should not be *suffered to live any longer*. Is it *mercy* to preserve a *common poisoner*, and to set at liberty a *man* that declares he will *murder* every person he meets with? Such *poisoners*, such *determined murderers* were the *Canaanites*, and therefore can by no means be said to have had any *claim of right* to that *good land they possessed*; to life; or to any thing necessary for the support of life. He then who made them, and whose *property* they *entirely* were, might cut them off by *plague, famine*, or any other way he thought most *conducive* to the *whole*. But he, who in the *midst of wrath remembers mercy*, and whose *wisdom* enables him to produce *good out of evil*, made choice of *Israel*, to be the *instruments of his vengeance*; to the intent that they might see with their own eyes the *wretched fruits of sin*, and thereby themselves take *warning, not to behave so frowardly in his commandments*. Thus would the *example* have more *terror*, and *Israel*, by being their *executioners*, would be less likely to *intermarry*, to enter into *alliances*, or to partake with them in their *forms of worship*, which was the only *probable means of preserving the knowledge of the true God*. For there is something of an *air so cheerful*, in the *worship* of a *Bacchus, a Peor, a Venus, or an Ashtaroth*, in comparison

parison with the *solemn service* of the pure, the holy, the almighty Creator of the world, that where *flesh and blood* are only consulted, the *last* will have no *votaries*, and the *knowledge* of him will soon be *erased*. And in effect we find, that when some of their *politick princes*, out of interest, enlarged the *terms* of *communion*, and, to make their people *like* the *rest* of their *neighbours*, accepted of the *gods* of the *heathen*, those *splendid nothings*, that were imagined to be pleased with *wine and lust*, soon gained a more *numerous church*, than he who required an *holy and blameless life*, and whom no *sacrifice* was so *acceptable* to, as an *heart afflicted* for sin. They quickly became *Heathens* themselves, and *forsook* the *God* that made them, and *lightly esteemed* the *rock* of their *salvation*.

But, not to dwell any longer upon this matter, it is sufficient for my purpose, that it was the *iniquity* of these *nations*, and *God's displeasure* consequent thereon; and not the *virtue*, or *power*, or *courage*, or *conduct* of their *enemies*, that deprived them of their *lives*, and transferred their *possessions* to others. And, to shew that *God's ways* are *equal*, *regular*, and *without respect* of *persons*; when *these* very people, these *conquerors*, came not behind in *vice*, to those *devoted nations*, the *judgments* upon them were not *less severe*. Which they had *timely* notice of, by their *divine law-giver*, who describes the *fruits* of *virtue*, and the *effects* of a *vitious course*, in terms of more *force* and *energy*, than are any where else to be found; as may be seen at large, *Deut. xxviii.*; a *chapter* that well deserves to be *read* by every one, and to be *maturely weighed*; seeing that, in

the way of *prediction*, it does, as it were, contain the *whole history* of that *people*; and may justly be applied to every nation that has been, or that will be in the world. *Vice*, when it arrives to a certain pitch, never failing to produce confusion and inevitable ruin.

Those indeed, who have a *mind* to exclude providence from having a hand in the government of the world, may impute their good or ill success to *particular circumstances*, or a certain train of *natural causes*: But the truth is delivered by the prophet *Isaiah*, chap. xlii. vers. 24, 25. *Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle; and hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.*

Since then such are the *natural effects* of *vice*; so heavy is the *curse*, and so great the *displeasure* of *God* against it; a man who considers the *present state* of religion in this kingdom, can be under no sort of surprize at the *peril* we have been in, or at the *murder* of our brethren, and the *spoiling* of their goods; but would from his heart, with humble thanks, confess, that it was of the *Lord's mercies* that we were not consumed.

§ 26. SHOULD my reader be desirous to know the *particular vices* of his countrymen, that merit so severe a doom; he may find a catalogue of them, ready drawn up to his hand by the great apostle of the Gentiles, Rom. i. from verse 24. to the end of the chapter. Let him read that

that part with care, and reflect upon what he sees and hears of, and then look back upon the *miseries* we have been *rescued* from; and he will allow that description of the Almighty, delivered down to us by the *Hebrew legislator*, to be as just as it is sublime. *The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin* *. But to enter into a few particulars;

§ 27. THE open and avowed *perjury* of people of all ranks, degrees, and professions, particularly as to the *oath of allegiance*, I have already taken notice of. Nor could it be too often repeated, was there any hopes of affecting a people without God, and of no conscience. But these our *cotemporaries*, are exalted to a degree of *wickedness*, we no where meet with any account of, but at *Rome*; and not there, till that proud city was arrived at its utmost height of corruption. ‘Do you not know, (saith its honest and most ingenious satyrift to his friends) how general a LAUGH it would raise, should you be so simple as to expect, that any one should have a regard for his oath, or should believe that there was a god.†’ And in so laughing a mood are Britains worthies; who, mad as he, who casteth fire-brands, arrows, and death, deceive their neighbour, even by swearing falsely, and have insolence

* Deut. xxxiv. 6, 7.

† ——— nescis,

Quem tua simplicitas risum vulgo moveat, cum

Exigis a quonam ne pejeret, et putet ullis

Esse aliquod numen templis, aræque rubenti?

Juvenal, Sat. 13. l. 34.

enough to say, *Am I not in sport?* † But as a scorner beareth not rebuke*, I shall leave them to the Judge of all: After observing, *that because of swearing, the land mourneth* ||: and that when it shall please God to visit, he will visit this sin upon it.

§ 28. AS to our common people, I doubt, they grow daily more and more *dissolute* and *sottish*, sharpening and dishonest, refractory and contemners of authority, without care, concern, or thought about their souls, a future state, or what shall befall them after death. And is it not strange, that people, who have no manner of prospect here of any thing but *labour* and *sorrow*, should lay up no *provision* for *happiness* hereafter? especially if we consider, that a *cordial* turn to *piety* would give them a more *true* and *unmingled* joy, than is, I believe, to be met with in the *courts* of *princes*, or *stately palaces* of the *great*. A man so disposed, would esteem his *labours*, as *physick* in the way of health, as *sauce* to his *viſuals*, and as a *potion* to make him *sleep*. Such an one would not only be *contented* with his *condition*, but would find abundant *reasons* to be *thankful*, that he had not so many *temptations* to *struggle* with, as some others. And that though it was not in his power to abound in gold and silver, he could yet put himself in possession of a *better sort of riches*, acquired with *pleasure*, unattended with care and *envy*, and that will *last* and stick by him for ever. But, I am much afraid, the

† Prov. xxvi. 18, 19.

* Prov. xiii. 1.

|| Jer. xxiii. 10.

iniquities of our people are come pretty near to that height, at which the *Jews* were arrived, in the time of *Jeremiah*, who lived to see *Jerusalem* in *ashes*, and the *people* thereof led captive to *Babylon*. That prophet, of the generality of his countrymen, says, *they have made their faces harder than a rock; they have refused to return* *. And a man has no occasion to pass through above one of our streets, to convince him, that, in *London*, there are *faces harder than a rock*, and men that have *refused to return*. The prophet goes on, *Therefore I said, Surely these are poor, they are foolish: for they know not the way of the Lord, nor the judgment of their God. I will get me to the GREAT MEN;—for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds* †.

§ 29. GREAT men having in their hands the means of knowledge, abounding in leisure, and meeting with opportunities of all sorts, to acquire learning, and to improve their understandings, might reasonably be expected to shew the good effects of so many advantages, by a conduct suitable to their high stations, and by a behaviour expressive of that gratitude they owed to Him, who had so eminently distinguish'd them from the rest of their race, and who had put it in their power to be a publick benefit to their fellow-creatures. But these he finds in a worse condition than those poor and foolish ones he had but just

* Jer. v. 3.

† Jer. v. 5.

left : *These had altogether broken the yoke, and burst the bonds.*

And are we in happier circumstances ? Will our great men admit of any moral restraints ? Would it be a *calumny* to say they are guilty of the same licentiousness ? Some indeed, O God, increase their number ! do honour to themselves, and are an ornament to their country. But how many are there, whose practices make it apparent, *that they have altogether broken the yoke, and burst the bonds* ? And have they not thrown away the very *seeds of virtue* ? is there any *hopes* of a *reformation* in them, who have laid it down as a maxim, THAT ALL RELIGIONS ARE THE SAME ? that is to say, the *ravings* of a *madman*, or an *ideot*, the *wicked devices* of the *vilest* of *men*, are of equal *obligation*, equal *truth*, and equal *goodness*, with the *will* of Him, *who by his wisdom made the heavens, and whose mercy is over all his works.* And is it the *same thing*, whether a mother exposes the fruit of her body, to have its eyes pick'd out by ravens, or to nourish and bring it up ? Imagine one babe at its mother's breast, and a *kite* digging at the *navel* of another poor *wailing* infant, left there by her that bore it ; and can you think the mother of one, as deserving of esteem, as the mother of the other ? Is it the same thing, whether you curse, beat, and abuse a parent, or love, honour, and obey him ? is it the same thing to murder an innocent person, as to relieve a good man in distress ? to speak the truth, as to join *perjury* to *falsehood* ? A man must be *perverse* to the highest degree, that will not allow, in all these

cases, as manifest a difference, as between *light* and *darkness*; and as *perverse* is he, for all his *pertness*, who affirms, *that all religions are the same*.

Had the *pagan rituals* been preserved, we might have seen so clearly the *vanity* and *impiety* of their *worship*, that the *necessity* of *revelation*, and the *mercy* of *God in Christ Jesus*, would probably been more universally acknowledged than they are, because we might have appealed unto them, as to an uncontestible authority. *Clemens Alexandrinus*, *Tertullian*, *Lactantius*, *Arnobius*, &c. give us a great deal of light into these matters; but as they were christians, and therefore adversaries, it will not be expected to find things of that nature represented by them in the most *favourable manner*; nor will their *testimony* be so intirely *confided* in, it having been an ancient *trick* in most *parties* to make no *conscience* of a *lie* for the *truth's sake*. But though we wave their *authority*, as I design to do, there are *remains* enough in *heathen authors*, writers of undoubted credit, and *witnesses* in their *own cause*, to let us into the *knowledge* of the *state* of *religion* amongst the *heathens*, and to satisfy any *reasonable man* of the *falsehood* of that modern maxim of the great, *that all religions are the same*.

§ 30. THE horrid rites of *Bacchus* I have mentioned above, and the lewd and shameful ones in honour of *Flora*. And that it was a *common* thing at *Corinth*, in their *applications* to *Venus*, to make *vows*, that they would *increase* the number of her *strumpets*, provided she would assist them in the *accomplishment* of their *desires*; that there
was

was moreover in her temple a *picture*, representing several WHORES AT PRAYER, under which was an inscription, importing, that by *their mediation*, the *Persian invasion* of Greece had proved *unsuccessful*. In like manner in *popish* churches, particularly those of *Italy*, the walls are sometimes almost covered with a parcel of *sorry pictures*, testifying that by the interposition of St. Roch, for instance, a man had recovered from the *plague*: another fell from his horse, and did not break his neck, by the *favour* of that *nominal* nothing of great fame St. George that *slew the dragon*. Greece, it seems, was saved by the mediation of *lewd saints* that were *alive*. Rome's votaries are protected by *dead men* and *non-entities*, both attested in their *respective temples*, and both with *equal reason* and *veracity*. I shall give you another instance of *religious lewdness* from *Herodotus*. ‘The *Babylonians* had a law, that every
‘*woman* of their country, should once in her life,
‘*prostitute* herself to a *stranger*, for which purpose she was to take her seat in the temple of
‘*Venus*. From which temple she had not the liberty to depart, when once she came there, till
‘a *stranger* had thrown a *piece* of money in her
‘*lap*, and taken her *aside*, which *person*, nor his
‘*money* durst she refuse, because the *money* was
‘*holy*. Being thus *defiled* and *dedicated* to the
‘*Goddeſs*, she returned to her own home *.’

* Ὅδε ἀντίκτος τῶν νόμων ἐστὶ τοῖσι Βαβυλωνίοισι, ὅδε δὲ πᾶσαν γυναῖκα ἐπιχωρίην ἱερομένην εἰς ἱερὸν Ἀφροδίτης, ἀπαξ ἐν τῇ ζήν μιχθῆναι ἀνδρὶ ξένῳ.—εἰδὰ ἔπειτα ἱεῖται γυνή, ἡ πρῆτερον ἀπαλλάσσεται εἰς τὰ οἶκία, ἢ τις οἱ ξένην ἀργύριον ἐμβαλὼν εἰς τὰ γυναικα μιχθῇ ἔξωτὸ ἱερο.—τὸ δὲ ἀργύριον μέγαδὸς ἐστὶ ἱερὸν ὦν, ἡ γὰρ μὴ ἀπώσεται. ἡ γὰρ οἱ θεῖς ἐστὶ γίνεταί γὰρ ἱερὸν τὸ τοῦ ἀργύριον. τῷ δὲ πρῶτῳ ἐμβαλόντι ἔπειτα, εἰδὲ ἀποδοκιμῶν εἰδὲτα ἔπειτα δὲ μιχθῇ: ἀποσιωσάμενη τῇ θεῷ, ἀπαλλάσσεται εἰς τὰ οἶκία. Her. Lib. 1. c. 1, 9.

But *Pagan* religion perhaps, in the *opinion* of some, will receive no *disparagement* by such *sacred rites* as the *foregoing*. I shall therefore mention no more of that sort; but shall crave leave to observe, that how *slightly* soever, men *swayed* by their *passions*, may think or speak of *lasciviousness*, *fornication*, &c. yet if it happens to *reach* into their own *families*, they, like the *sons of Jacob*, begin to wax *very wroth*, and to breathe nothing but death and daggers, and with *excessive warmth* to cry out, *should he deal with our sister as with an harlot* †? Thus will they *storm* in their own case, regardless of the *distress* they bring upon others. Whereas the *voice of nature*, and of the *God of nature* is, *do to others as you would they should do to you*. The *laws of God* and of *nature* are not *partial*, however you may *interpret* them, nor is that *justifiable* in you which is *criminal* in another. But to return.

As *Venus* was the goddess of beauty and lust, it was but reasonable to think she must take most pleasure in the business she presided over. Accordingly we find that in most places, the devotion paid to her was most *filthy* and *abominable*. Nor was *that* exhibited to her *gallant*, the *God of war*, ever a whit the more *edifying*, though of a *different kind*. To this deity addresses are often made in *Homer* under the titles of ‘*destructive to man, polluted with slaughter, puller down of walls* &c.’ His father *Jupiter* upbraids him, as ‘one whose pleasure consisted in *contention, battles and fighting*, as being of a temp.r

† Gen. xxxiv. 31.

§ Ἄριστος ἄριστος ἐροτολογὸς, μισοφόνος τυχσιπλόητος. Hom. Iliad. 5. l. 31.

‘perverse, and as *obstinate as his mother* ||.’ Nor does his mother *Juno* give him a *better character*, but declares ‘that he is without *thought*, and ignorant of every branch of *justice* †.’ Now what sort of worship could be thought *acceptable* to such a *Deity* as this? The manner of it was as follows, ‘Amongst the *Scythians*, he was represented by an *old sword* or *cymiter*, to which they offered yearly sacrifices of sheep and horses, and one man out of every hundred that they took in war. As to the men, after sprinkling their heads with wine, they cut their throats, receiv’d their blood into a vessel, and poured it out upon the sword, then cut off all their right shoulders, together with their hands, and hurled them into the air, and wherever the hand fell, there it lay apart from the body §.’ And is not this such a sacrifice as one would imagine *pleasing* to a God, whose peculiar title was that of *man-destroyer*? But there is a God still behind, of attributes more *pernicious*, than those ascribed to *Mars*, and by consequence whose worship was of a nature more *atrocious* and *shocking*, than what even that *contentious Deity* was supposed to be delighted in. For as war was *Mars’s* province, he was satisfied with the blood of enemies, whereas *Saturn* is described as one that devoured his own children*. And who could help being of opinion

|| Αἰεὶ γὰρ τοὶ ἑῖς τε φίλη, πόλεμό τε μάχαι τε

Μητρος τοὶ μένοι ἐστὶν ἀαχέτον, δε ἐπιρικτον.

Id. ib. lin. 891.

† Αφρονα τῆτον—ὅς ἔτινα οἶδε δέμιστα. Id. ib. lin. 761.

§ ἀκινάκης σιδήρεος ἰδρυται ἀρφαῖος, καὶ τῆτ’ ἐστὶ τῷ Ἄρῃ τὸ ἀγαλμα. τῶν δὲ τῷ ἀκινάκῃ θυσιᾶς ἐπιτελεῖς προσάγουσι προδάτων καὶ ἵππων—ὅσας δ’ ἂν τῶν πολεμίων ζωγήρῃσιν, ἀπὸ τῶν ἑκατον ἀνδρῶν ἄνδρα ἕνα θυέσι.—ἐπτεαν οὖνον ἐπιτελέωσι κατὰ τῶν κεφαλῶν, ἀποτφάζουσι τὰς ἀνδρῶπος ἐς ἄγρος. &c. Herod. L. 4. c. 62.

* Παῖδας ἐὺς κατέπινε. Hesiod. ΘΕΟΓ. lin. 667.

that *children* must needs be a most *sweet* and *delicious morsel* to him who refused not to *eat* even his *own*? And is not such a way of reasoning *plausible*? for ages it was thought so *conclusive*, that it became a *common practice* in *several nations* to sacrifice men to him, some not sparing to offer up their *children*. For this *piece* of devotion the *Carthaginians* were particularly remarkable, as we learn from *Plato* †, from *Justin* ‖, and from *Quintus Curtius*. The last tells us, ‘ the practice ‘ *began* with the *foundation* of their *city*, and ‘ *only ended* with the *destruction* thereof ‡.’

But to murder men, in order thereby to obtain the *divine favour*, was an *impiety* not confined to *Carthage*, but was common to it with other nations, particularly the *Gauls*, who, as *Pomponius Mela* tells us, ‘ were a people *proud, superstitious*, and sometimes so void of every tender ‘ *passion*, as to imagine *man* to be the *best* and ‘ *most acceptable victim* to the *Gods* *.’ *Cæsar* describes them as ‘ much given to religion, upon ‘ which account those that were in an *ill* state of ‘ *health*, or in *danger* of their *lives* by *battle*, or ‘ any other way, either *sacrificed* men, or *vowed* ‘ they would *sacrifice* them, being of opinion, ‘ that for the *life* of *man*, the *Gods* would *admit* ‘ of no other *satisfaction*, but the *life* of *man*.

† Ἀνδρώπεις Καρχηδόνιοι δούσιν.—ἐνιοὶ αὐτῶν εἰς τῷ χρόνῳ. Minoe.

‖ Homines ut victimas immolabant, et impuberes aris admovebant, pacem deorum sanguine eorum exposcentes. Lib. 18.

‡ Authores quidam erant ut ingenuus Puer Saturno immolaretur: quod sacrilegium verius quam sacrum, Carthaginienses a conditoribus traditum, usque ad excidium Urbis suæ fecisse dicuntur. Q. Curt. Lib. 4. 3.

* Gentes superbae, superstitiosae, aliquando etiam immanes adeo, ut hominem, optimam & gratissimam diis Victimam crederet. Pom. Mel. Lib. 3. c. 2.

‘ Nor was it *private persons* alone that did this,
 ‘ but such sacrifices were *established* by the *publick*
 ‘ *authority*, [or in modern language were an *holy*
 ‘ *ordinance* of the *Gallican church*] the *ministers*
 ‘ whereof were the *Druids* §.’ Some of that
 people being witnesses against a client of *Cicero’s*,
 that great man to *invalidate* their *evidence*, ap-
 peals to the judges, ‘ whether any regard ought
 ‘ to be paid to their testimony, who *think* even
 ‘ the *immortal Gods* are to be *appeased* by wicked-
 ‘ *ness*, and the *blood* of *men* †?’

These barbarous rites, according to *Suetonius*,
 ‘ were *utterly* abolished by *Claudius Cæsar*, as
 ‘ they had before by *Augustus*, been prohibited
 ‘ to the *Roman citizens* *.’ And from *Pliny* we
 learn, ‘ that before either of those emperors,
 ‘ they had been forbidden, by a *decree* of the *se-*
 ‘ *nate* ||.’ From all which, one may reasonably
 conclude, though perhaps they might never have
 been *authorized*, at least in the *manner* and with
 the *ceremonies* performed by the *Druids*, by the
 the *state* of *Rome*; that yet divers *citizens* of
Rome were guilty of a *practice* so *heinous*. Nor,

§. Natio est omnis Gallorum, admodum dedita Religionibus, at-
 que ob eam causam, qui sunt affecti gravioribus morbis, quique in
 præliis periculisque versantur, aut pro victimis homines immolant,
 aut se immolatuŕos vovent; administrisque ad ea sacrificia Druidi-
 bus utuntur: quod pro vita hominis nisi vita hominis reddatur, non
 posse aliter deorum immortalium numen placari arbitrantur: publi-
 ceque ejusdem generis habent instituta sacrificia. Cæs. de Bell.
 Gall. L. 6.

† Quali fide, quali pietate existimatis eos esse, qui etiam deos
 immortales arbitrentur hominum scelere & sanguine facillime posse
 placari? Orat. pro in Fonteio.

* Druidarum religionem apud Gallos dira immanitatis, et tan-
 tum civibus sub Augusto interdictam, penitus abolevit. Claudio 25.

|| DCLVII demum anno Urbis—Senatus consultum factum est
 nec homo immolaretur. Nat. Hist. Lib. 30. c. 1.

as it appears from *Plutarch*, did the *Greeks* judge better in so plain a case, ‘ no less than *three* most ‘ beautiful *princes*, nephews to the king of *Persia*, being at once offered up by them to *Bacchus Omestes*. The motion was made by the ‘ *priest*, seconded by the *people*, and a person of ‘ *Themistocles’s* courage and good sense thought fit ‘ to consent to it †.

§ 31. THE *Persians* in the main, seem to have had much juster notions of the supreme Being, than either *Greeks* or *Romans*; and yet from an action of *Amestris*, the wife of *Xerxes*, one may plainly infer, that they likewise, as well as the *Gauls*, held it as a Maxim, that for the life of man no atonement could be made but by the life of man. There was therefore no difference as to the imagined means of appeasing the deity, man being in both places the victim; the variation only was in the manner of the sacrifice, which in most countries seems to have been by fire, but the *Persian* method was to bury alive. Thus ‘ *Amestris* abovementioned, being in years, ‘ offered fourteen children of the *persian* nobility, ‘ to the *subterranean* God, in hopes that he would ‘ be pleased to accept of them, instead of her- ‘ self †.

And how clear and convincing is such a way of arguing, can any thing be plainer in the Ma-

† Θेमιστοκλέϊ—σφαλιζομένοι τρεῖς προσήχθησαν αἰχμάλωτοι, κάλλιποι--- ἐλέγοντο δὲ παῖδες εἶναι τῆς βασιλέως ἀδελφῆς.—τετὺς ἰδὼν Εὐφραντίδης ὁ μάγιστος—Θेमιστοκλέα—ἐκέλευσε τῶν νεανίσκων κατὰρξασθαι, καὶ καθιεῖναι πάντας ὡμῆσιν Διόνυσῳ.—οἱ πολλοὶ—ἠνάγκασαν, τὴν, θυσίαν συντελεσθῆναι. Themistocle.

† * Ἀμηςριν, τὴν Ξέρξῳ γυναῖκα πυρδάνομαι γηράσασαν δις ἐπὶ τὰ ἰόντων ἐπιφανέων Περσέων παῖδας ὑπὲρ ἑωῦτης τῇ ὑπὸ γῆν λεγομένῃ ἵναν θεῶν ἀντιχαρίζεσθαι κάτορυσσεν. Herodotus Lib. 7. c. 114.

thematically, than that *fourteen lives* are better than *one*, that fourteen ladies *young and beautiful*, are much rather to be *chosen* than a *single woman*, and the *old and infirm*? But this monstrous way of *appeasing the Gods by burying alive the innocent*, was not peculiar to the *Persians*. But even the *Romans*, a people raised by providence to *reform the world*, and to *civilize mankind*, 'after the *solemnity of consulting the oracle at Delphi*, and *inspecting the books of the Sibyls*, did, 'as we are informed by their ablest and most 'faithful historian, *let down alive*, in the beast 'market, a man and woman of *Gaul*, and a 'man and woman of *Greece*, into a place under 'ground, encompassed with a wall of stone, 'which place had been first *consecrated by human 'sacrifices*, an *act of religion not Roman* §. From this *prodigious relation* it appears, that *human sacrifices* were not common at *Rome*, but being in *distress*, and one *calamity falling upon the neck of another*, made them set all their wits at work, to see if they could find any way to appease the *anger of the Gods*. And the result of as *solemn*, as *serious*, as *diligent* an *Inquiry*, as perhaps, was ever made after the *will of the immortal powers*: and by a people as *renowned for wisdom and deliberate counsel*, as the world has produced, was, to *shed some innocent mens blood*, and to *bury others alive*: The plain consequence of all which is, that for the *life of man*, there could be no *satis-*

§ Decemviri libros adire jussi sunt. Et Q. Fabius Pictor Delphos ad oraculum missus est Sciscitatum, quibus precibus supplicationibusque Deos possent placuere: & quænam futura finis tantis cladibus foret. Interim ex fatalibus libris sacrificia aliquot extraordinaria facta: inter quæ Gallus & Galla, Græcus & Græca in foro Boario sub terra vivi dimissi sunt in locum saxo conseptum, ibi ante hostiis humanis minimè Romano sacro imbutum. Liv. lib. 32.

faction

faction but the life of man; that no sacrifice was so effectual to appease the divine wrath, as the sacrifice of men; that, in plain terms, the murder of the innocent, was the most acceptable service that man could offer to the Gods. If then it should be asked how the Romans came so seldom to perform so pleasing a duty, I know not what answer can be returned, but that the Romans were the most devout, when they were the most afraid.

But how far does a feeble infidel of modern times, exceed in wisdom the celebrated Roman Senate? Had he been one of that venerable body, he could have stretched out the neck, and with an air of due contempt, have told them such a practice was contrary to the reason of things; and so in truth it is. But if he had modesty enough to own he was ever taught any thing, he might probably confess, that this knowledge was originally derived to him, from the land of Canaan. For I can never believe, but that in so august an assembly, in an age that produced Scipio Africanus, and Cato the Censor, they had men amongst them of equal abilities, equal learning, and as much virtue, as the unbelieving sages of these our days. But they had no particular directions from heaven, which is a blessing my dear countrymen enjoy, with hearts brawny, and minds unthankful.

But allowing our infidel to be as wise as he thinks himself, and that he is indebted for all that wisdom only to his own genius and natural parts; so much we are at least certain of, that neither the ingenuity, nor penetration of the Italian; nor the wisdom of Rome, informed and improved by

by all the *learning* of *Greece*, could enable them to see, how *contrary* such a *practice* was to the *nature* or *reason* of *things* : Or if they did see so far, it is plain, they did not think the *reason* of *things* a sufficient *rule* to walk by. For we meet with a repetition of this same *impious piety*, about three hundred years after that mentioned by *Livy*. The first was under the *free state*. The last, so late as one of their best emperors *Vespasian*, or his son *Titus*, to the last of whom, *Pliny* dedicates his famous *natural history*, wherein he says, ‘ Our age hath seen a man and woman of *Greece*, or of other nations with whom we have been concerned, buried alive in the ‘ beast market ||.’ And is it not strange ? that he, an *Epicurean*, should insinuate, ‘ That the ‘ effects of such a *practice* had been good and salutary, as appeared by the experience of eight ‘ hundred and thirty years.’ Which extraordinary reflection plainly intimates, if I am not mistaken, that this detestable devotion was oftener practised than we are told of it.

Cicero and *Seneca* had lived and wrote. *Plato*, *Aristotle*, and *Epicurus* were studied and understood. Learning of all sorts had been at the utmost height of perfection. And yet by an order of *state*, people guilty of no crime, were to be buried alive, to appease the anger of the gods. A plain proof ! that there was another sort of light wanting, to lighten the Gentiles, than what could

|| Boario vero in Foro Græcum Græcamque defossos, aut aliarum Gentium cum quibus tam res esset, etiam nostra ætas vidit, cujus sacri precationem, qua solet præire quindecimvirum collegii magister, si quis legat, profecto vim carminum fateatur, & omnia approbantibus octingentorum triginta annorum eventibus. *Plin.* Nat. Hist. lib. 28. c. 2.

be derived from *human reason*, so *embarrassed*, as it is, by *passions* and *prejudices*.

§ 32. T H A T my reader may be fully satisfied, the things, I advance, are not *christian lies*, but *heathen verities*, I cite no other *witnesses*, but *heathens*; and am willing to *admit* of their *evidence* in their *own cause*. Nor are the *things* themselves the *product* of a *distempered brain*, the *ravings* of a *single enthusiast*, or a *tyrant mad with power*; but the *deliberate acts* of *whole communities*. The last mentioned is a *prodigious* one of *Rome* itself, when under the *dominion* of a *single person*, and when a *republick*; as the following is of *Carthage*, her most formidable *rival*, itself likewise a *republick* great and powerful. And how *slow* in her *proceedings* such a *form* of *government* is; with what *advice* it *undertakes* any *business*; with what *caution*; with what *foresight*; we have *reason* to *know full well*, by the *behaviour* of our *neighbours* of the *united provinces*.

‘ The *Carthaginians*, then besieged by *Agathocles*, imputed their *ill success* to the *anger* of *Saturn*; to whom they formerly had been used to *sacrifice the choicest of their children*; but for sometime past had fallen into the custom of *pur-chasing* those of *others* privately, which they *bought up*, and *offered* instead of their *own*. An *inquiry* being made into that matter, it was found, that some of the *sacrifices* had not been the *genuine offspring* of those that offered them: Considering which, and seeing the enemy at their gates, they took it for granted, this *evil* had *befallen* them, for *with-holding* from the *gods* the *honours* their *country* was wont to *pay* them. De-

M

‘ firing

‘firing therefore to make *amends* for these *inad-*
‘*vertencies*, they sacrificed publicly *two hundred*
‘of their *most illustrious youths*: And *three hun-*
‘*dred* at least, besides *those*, having had others
‘provided for sacrifices in their stead, voluntarily
‘surrendered themselves to the same cruel fate.*’

The manner of it was thus: ‘They had an image
‘of *Saturn* in brass, with arms extended, but in-
‘clining towards the ground, in such a manner,
‘as that the children, put into them, tumbled
‘down, and fell into a deep *cavern full of fire*.*’

The reader will observe, the *practice* had not
been *discontinued*; the only *crime*, was they would
fain have saved their *own children*, and satisfied the
god with *others* they had *purchased*: But the *sin*
of *their soul*, it seems, was by no means to be *ex-*
piated, but by the *fruit of their own bodies*. And
are all religions the same? Gentlemen, what is
there, like any of the foregoing instances, in that
religion, which *teaches us, that, denying ungod-*
liness, and worldly lusts, we should walk righteously,
soberly, and godly in this present world†. To af-
firm they are the same, is to incur that woe de-
nounced by the prophet against those that call

* ἠτιῶντο δὲ καὶ τὸν κρένον αὐτοῖς ἐναντιῶσθαι, καδῶσον ἐν τοῖς ἐμπροσθεν
χρόνοις θύοντες τὰ τῶ Θεῷ τῶν υἱῶν τῆς κρατίσεως, ὕστερον ἀνέμμενοι
λαδρα παῖδας καὶ θρεχάντες ἐπεμύον ἐπὶ τὴν θυσιαν. καὶ ζητήσεως γενομένης.
εὐρίθησαν τιμῆς τῶν καθιεργημένων ὑποβολιμαῖοι γεγυῖντες. τῶν δὲ λα-
βόντες ἐννοίαν καὶ τῆς πολιμίας πρὸς τοῖς τευχισιν ὁρῶντες στρατοπεδεύοντας,
ἐδεισιδαιμόνουν ὡς κατα λευκίνας τὰς πατρίδας τῶν θεῶν τιμάς. διορδῶσα-
σθαι δὲ ται ἀγνοίας πένδοιες, διακοσίους μὲν τῶν ἐπιφανεστάτων παιδῶν προ-
κρένεις ἔδυσαν δημοσίᾳ. Ἄλλοι δὲ ἐν διαβολαῖς ὅλεις ἐκθῶς ἐαυτοὺς
ἔδωσαν, ἕκ ἐμάτης ὅλεις τριακοσίαν. ἦν δὲ παρ’ αὐτοῖς ἀνδρείας κρότος χαλ-
κῆς ἐκλείακας τὰς χεῖρας ὕπτιας ἐγκεκλιμένας ἐπὶ τὴν γῆν, ὥς τε τοῦ ἐπιτε-
θεῖνα τῶν παιδῶν ἀποκυλίσσθαι καὶ πίπτειν εἰς τὸ χάσμα πλῆρες τυρός. Di-
odor. Sicul. Biblioth. l. 20.

† Tit. ii. 12.

evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter †. In plain terms, gentlemen, your whole life is little else but one continued act of drunkenness. I do not say that you always stagger, that the tongue falters, or the eye-balls roll. But this, I say, that by rich sauces, and high living the blood is inflamed, and the spirits and juices are never in a temper that is natural; and this is the reason, that, in things of the greatest importance, and that almost alone merit our regard, you neither see, nor hear, nor understand.

Would you, whom God has blessed with a clear head, and an honest heart, but suffer yourselves to cool, and to let nature take her course, things would soon appear in a different light, than what you have ever seen them in. To attain which glorious sight, the only probable method is by FASTING: Not in that foolish fashion ordained by Rome, wherein a man may keep a most holy fast, with a gallon of wine in his belly, and as much salmon, sturgeon, &c. as he is able to devour. But the fast I would recommend, especially to the good livers, is, that of those better christians of the Mahometan persuasion, who, in their Lent or Ramadam, which continues, yearly, for a month, suffer nothing, from morning till night, not even bread or water, to enter their lips, as long as they are able to distinguish a white thread from a black without the help of a candle. The short of the case is this, FAST LIKE A TURK, and you may come to your senses. Eat nothing for all day, only, for one month, and

† Isa. v. 20.

*drink nothing spirituous at night, and you will cease to make a wide mouth, and to draw out the tongue** ; *to corrupt others, to speak blasphemy, and to talk against the most high†.*

Should you think a long fit of illness would have the same effect with a *Lent* truly kept. I answer no ; the *doctors* and *nurses* take care of that by their *bolus's* and their *cordials* ; and hence you may discern that *nice propriety* of the words in the gospel, *The rich man also died, and in hell he lift up his eyes.* A very common case undoubtedly in regard to rich men, whose eyes are so *inflamed*, and so stand out with *fatness*, that too often, alas ! they will not be at the pains to *open them*, at least, in a *spiritual sense*, till *they come into that place of torment.* But to return to the *prodigious sacrifice* of the *Carthaginians*.

That dreadful way of *expiating sin*, and of *procuring* and *retaining* the *favour* of *Saturn*, is taken notice of by *Plutarch* ||, who gives us a light into some circumstances, not mentioned by *Diodorus*, which the reader, I hope, will not be displeased to have a view of : ‘ They that had
‘ them, says he, offered their *own children* ; they
‘ that were *childless*, bought *those* of *others*, as they
‘ would lambs and young pigeons. And whilst
‘ the sacrifice was performing, the *mother* stood
‘ by, without *shedding a tear*, or *fetching one sigh* ;
‘ for, should she *weep* or *sigh*, the *child* would be
‘ *sacrificed* indeed ; but she would forfeit that
‘ *money* she had *sold* it for. And that the *shrieks*

* Isa. lvii. 4.

† Psal. lxxiii. 8.

|| *Plutarch de superstitionem, c. d. line.*

‘ of the *expiring babe* might not be heard, before
 ‘ the image were drums beating, and various in-
 ‘ struments of musick playing.’

Tertullian himself, an *African*, who flourished about the beginning of the *third century*, tells us,
 ‘ that these sacrifices were continued *publickly* in
 ‘ *Africa*, till the *proconsulship* of *Tiberius*, who
 ‘ crucified the priests upon the trees that shaded
 ‘ their temple; that it was an *bold wickedness* in
 ‘ *private* still persisted in; and that the children
 ‘ were freely offered by their parents, who used
 ‘ to *flatter* and *coax* them, that they might *re-*
 ‘ *frain* from *tears* under the *operation*.*’

Note, As this excellent person was a *christian*, I do not quote him in *evidence* of the *fact*, but of the *continuance* of it.

In the sixth century again, we hear of *human sacrifices* by *Procopius*, who informs us, that ‘ the
 ‘ *inhabitants* of *Thule* reckoned *Mars* the greatest
 ‘ *god*, and *man* the most *acceptable sacrifice* to him;
 ‘ especially the first man they took in war.†’
 And when the *Americans* became known to us, between two and three hundred years ago, we find the people of that part of the world more addicted to that *cruel practice*, than any others we had heard of; *Chevreau*, in his history of the world assuring us, that ‘ the people of *Mexico*, and the
 ‘ towns adjacent, offered *six thousand children* of
 ‘ both sexes upon their altars *yearly*.‡’ From

* *Tertull. apolog. c. 9.*

† τῶν δὲ ἱερείων ὁφείσι το κάλιστον, ἀνθρωπὸς εἶναι, ὅπερ αὐὸ δαρκέλωτος ποιήσαιτο πρῶτον. τῶτον γὰρ τῷ Ἀρεὶ θυῶσιν ἐπιτίθειν, &c. *Proc. Gothic. lib. 20.*

‡ *Chev. book 9.*

whom

whom we also learn, that, 'in *Japan*, there is an
 ' idol of brass, gilt, hollow, and weighty, four
 ' and twenty foot high ; under which, on certain
 ' *solemn days*, they make a great fire, and when
 ' the flame comes out of the mouth, and the o-
 ' ther holes, it being *red hot*, they *sacrifice*, be-
 ' tween the open *arms* of the *image*, a *child*, who
 ' dies in *intolerable pain*.§'

Thus I have given you some little insight into
 the *lewdness* and *cruelty* of *heathen religion*, as it
 was *practised* by *various nations*, and in *different*
ages of the *world*, which you will find to have
 nothing of the *spirit* or *genius* of that taught by
Moses, by the prophets, or by *Jesus Christ*, would
 you but be at the pains to compare them, with
 any sort of *temper*. Even the doctrine of the *last*,
 though so *deplorably neglected*, has yet such an
influence over your *depraved countrymen*, and has
instilled such *notions* into them concerning the
King of nations, and the *God of the spirits of all*
flesh, that they have an abhorrence of so *barbarous*
 a *devotion*. Nor can the *lewdest* of your *neigh-*
bours have the satisfaction to think, they are do-
 ing *honour* to any *heavenly power*, by *satisfying*
 their *brutal appetites* ; the *laugher-loving queen* *,
 having lost her *divinityship*, even in *their appre-*
hensions : for I do not find they make *debauchery*
 a *commendable act*, or a matter of *merit* ; the most
 they pretend to is, that it is nothing but the gra-
 tification of a *natural passion*, which, in some
 constitutions, I am persuaded, is as just a *plea* in
 the mouth of a *sot* and a *pick-pocket*, and will a-

§ Id. *ibid*.

* Venus φιλομειδής Hom.

vail as much in the *cause* of one, as of the *other*, before that *Judge*, who is *righteous in all his ways*, and *holy in all his works*.

§ 33. BUT, to shew the *insolence* and *falsehood* of that maxim, That all religions are the same, we are not under a necessity *wholly* of having recourse to old exploded *heathenism*; the thing would be equally clear, by comparing the *religion* of *Rome*, with that taught by *Jesus Christ*. In which comparison, I shall, to avoid being tedious, not enter into a *full description* of *all* the *ill qualities* of *popery*, but shall content myself with giving you a *sketch* of its *cruelty*, *idolatry*, and *tyranny*. The instances I shall give of its *cruelty*, will be taken from *Gerard Brandt's* history of the reformation in the Low-countries, who seems to be a person *singularly impartial* and *free* from *prejudice*. My edition is that in folio printed at *London* 1720.

Philip II. of *Spain* said, ' he would rather be ' deprived of *all* his *dominions*, than peaceably possess them with *heresy*: †' Which duke *D'Alva* repeated to the magistrates of *Antwerp*, in these words: ' That his majesty had rather see *all* his ' territories *deserted* and *uncultivated*, than suffer ' one *heritick*, or *Lutheran*, to remain in them. ‡' Which royal, and *truly catholick speech*, Don *John* the stadtholder expressed in still *stronger terms*: For, ' it is reported, that he said, the king had ' rather be lord only of the ground, of the trees, ' shrubs, beasts, wolves, waters, and fishes of this ' country, than suffer *one single* person, that has

† Book V. p. 132.

‡ Book IX. p. 265.

‘ taken up arms against him, or at least, that has
 ‘ been polluted with *heresy*, to live and remain in
 ‘ it. ||’ And how well satisfied may we imagine
 the king must be in his *holy purpose*, and Don
 John in the execution of it, when they found it so
 well approved of by the *holy father*, the pretended
 vicar of Christ? For ‘ pope Gregory XIII. sent a
 ‘ bull, for all those that fought under the banners
 ‘ of Don John, against *hereticks*, heretical rebels,
 ‘ and enemies of the *Romish* faith, (these were his
 ‘ expressions); by which he granted them *plenary*
 ‘ *indulgence*, and *remission* OF ALL THEIR SINS,
 ‘ provided they went *once* in their *life-time*, on one
 ‘ certain day, which they might likewise chuse
 ‘ themselves, to *confession*, and to *mass*, and assist-
 ‘ ed at the same at the *hour* of death. *’

‘ Alva made his boast to count Lewis van Co-
 ‘ ningstein, as a noble *atchievement*, that he had
 ‘ caused above *eighteen thousand hereticks and rebels*
 ‘ to pass through the hands of the executioner, with-
 ‘ out counting any of those whose blood had been
 ‘ shed in the war; yet Vargas at the same time
 ‘ had the impudence to say, that the *low countries*
 ‘ were lost by *foolish compassion*. †’

‘ Among those who lost their lives upon a
 ‘ scaffold, on account of their *faith*, is named
 ‘ Anthony Vitenbove, whom Alva roasted alive,
 ‘ tying him, for the diversion of the *Spaniards*,
 ‘ to a *long chain*, and turning him round the stake,
 ‘ which was compassed with a *circle of fire*. ‡’

|| Book XI. p. 333.

* Id. *ibid*.

† Book X. p. 306.

‡ Id. *ibid*.

‘ This is that *brave champion* of the *Roman catholick religion*, to whom *Pope Pius V.* in *March 1596* sent the *hat and sword*, which the *holy fathers* are used to *consecrate* every year *at Christmas*, and to present to some or other of *the christian princes*.*’

But it is not to *Popes*, to *Philip*, to *D’Alva*, that *cruelty* is *confined*; it seems an ingredient *essential* to *popery*, and to run through all *orders* of men in that *communion*. For, in regard to *magistrates*, so incautiously did they proceed in matters of law, that it is reported, when they had, by mistake, put to death a person, against whom little or nothing had been objected, ‘ *Var-gas*, making very light of the matter, said, It *was good for the man’s soul that he died innocent*. It is likewise reported of *James Hassels*, a lawyer and member of the *bloody tribunal*, that his manner was, to take a *nap* upon the bench after dinner, whilst the hereticks were tried and condemned; but being awakened, as it came to his turn to give his vote, he cried, *away with him to the gallows without knowing any thing more of the matter*.†’

‘ At *Bois le Duc* happened a remarkable instance of *malice*, which the magistrates basely encouraged. A good old woman, named *Weeskende Greef*, who had been a *member* of the *reformed church* for the space of *eighty years*, lying upon her *death-bed*, was visited by *Gisbertus Massius* the pastor of *St. John’s church*, (but without being sent for,) and urged to re-

* Book IX. p. 276.

† Book IX. p. 277.

' ceive the *sacramental wafer*, according to the
 ' manner of the *Romish church*, he telling her,
 ' that she was obliged *firmly to believe*, that *this*
 ' *was her Lord and her God with the same flesh and*
 ' *blood with which he suffered on the cross*. But
 ' she refused, and made him this answer, *Be*
 ' *gone, I have a living God in heaven that will save*
 ' *me*. But after her death, the said pastor com-
 ' plained to the magistrates, that she *died a he-*
 ' *retick*, and without the sacraments of the church;
 ' and he prevailed so far, that the scout and his
 ' officers repaired to her house, *digged up the*
 ' *threshold*, and taking the *corpse* from the *bed*.
 ' drew it under the *door*, put it on a *hurdle*, and
 ' *dragged it to the market-place*, and from *thence*
 ' to the *gallows*; near which, they *threw it into a*
 ' *pit*.*

Of how *malevolent a spirit* must be *these people*,
 who, not content to *doom our souls to hell*, will
 not, as far as in them lies, suffer even *mother*
earth to afford a *quiet resting-place* to our *lifeless*
carcasses! And how fore a disappointment it is to
 these *merciless men*, if a *poor heretick* does but *e-*
scape their hands by *death*, you may see by the
following instance.

' *Egbert Mynertson* was, for being a *protestant*,
 ' condemned to lose his head on the 9th of *June*;
 ' but a seasonable fit of the stranguary carried him
 ' off in prison the very evening before. The scout
 ' earnestly pressed his physician, some hours be-
 ' fore his decease, to *fortify* him with any *draught*
 ' or *medicine*, sufficient to keep the *soul* in his *bo-*
 ' *dy*, only till he might be *tied in a chair*, and be-

* Book XIII. p. 390.

‘ *bebeaded* with two others at the appointed time.
 ‘ The doctor replied, That he was not a *God*,
 ‘ who had the lives of men in his hand; and that
 ‘ according to his opinion, the patient could not
 ‘ hold out beyond midnight: Upon which the
 ‘ scout left him in a *great fury*. He *wreaked*
 ‘ his *revenge* however on the *dead body*; for he
 ‘ caused it to be placed in a *chair*, and the *head*
 ‘ to be *cut off*, and then put into a coffin by cer-
 ‘ tain monks, and *interred* in a place called, the
 ‘ *miserable church-yard*, because it had never been
 ‘ *consecrated*; and was destined for a burial-place
 ‘ of such as died by the *hand* of the *executioner*,
 ‘ or had not enjoyed the benefit of the sacra-
 ‘ ments.*’

Of *sacerdotal tenderness* take the following in-
 stances. ‘ *Ruard Tapper* of *Enkusen*, dean of *Lo-*
 ‘ *vain*, grand inquisitor of the Low-countries,
 ‘ speaking of putting men to *death* for *religion*,
 ‘ is reported to have used these words: It is no
 ‘ great matter, whether they that *die* on this *ac-*
 ‘ *count* be *guilty* or *innocent*, provided we *terrify*
 ‘ the *people* by such *examples*; which generally
 ‘ *succeeds* best, when persons *eminent* for *learning*,
 ‘ *riches*, *nobility*, or *high stations*, are thus *sacrifi-*
 ‘ *ced*.†’

But of a heart how obdurate must be the fol-
 lowing frier?

‘ It being perceived with what constancy and
 ‘ alacrity many persons went to the *fire*, and how
 ‘ to the very last, they opened their mouths, to
 ‘ make a *free confession* of their *faith*, and that

* Book IX. p. 273.

† Book IV. p. 129.

' the wooden balls or gags were wont to slip out ;
 ' there was a *dreadful machine* invented, with a
 ' design to hinder it for the future : They prepar-
 ' ed two little irons, between which the tongue
 ' was *screwed*, which being *seared* at the *tip* with
 ' a *glowing iron*, would *swell* to such a *degree*, as
 ' to become incapable of being *drawn back* ; thus
 ' fastened, the tongue would *wriggle* about with
 ' the pain of the burning, and yield a *hollow*
 ' *sound* : Upon which a frier said to his companion,
 ' *Hark how they sing ! should they not dance too ? **'

Behold now an act or two of compassion purely laick.

' At *Courtray*, *Simon van Torre* falling into the
 ' enemies hands, they wounded him with a cutlas
 ' in the head, tore off his beard, which was grey,
 ' by the root, thrust bodkins into his flesh, and
 ' caused the poor old man to end his days in a pri-
 ' son, without comfort or support.†'

' At *Workum* in *Friesland*, *Henry Spruit* a skip-
 ' per was seized with his ship, and owning him-
 ' self an *anabaptist*, they took him, and daubing
 ' his body all over with tar, threw him into a
 ' boat, and fastening him to both sides of the ves-
 ' sel, they then *fired it*, and directed it seawards :
 ' But the poor man, having gotten his arms loose,
 ' would have extricated himself, if the *Spaniards*,
 ' observing it, had not followed and stabbed him.‡'

And who would not grieve, if, after all these
 instances, there should yet appear in the heart
 of an *Englishman*, even of an *English bishop* of

* Book IX. p. 275.

† Book XII. p. 371.

‡ Book XI. p. 312.

the most *charitable Roman catholick perswasion*, a *cruelty* more *fixt*, more firmly *riveted* in the *soul*, than has hitherto been mentioned? But so it is: For we are told by *Thomas Hall*, B. D. in his commentary upon the third and fourth chapters of *2 Timothy*, pag. 47. ‘ That *Stockly* Bishop of *London*, rejoiced upon his death-bed, that he had ‘ burnt fifty hereticks.’ This *Stockly* is, I suppose, the same that *Heylin*, in his help to *English* history, calls *Stokesley*, whose successor was bloody *Banner* of infamous memory.

But how depraved must be that man’s *mind* and *conscience*, that could with *comfort* upon his *death-bed*, reflect upon the most *barbarous murder* of *fifty* men, *innocent* and *harmless* in their *lives*, and who so *sincerely* loved and feared *God*, that they rather chose that *terrible death* by *fire*, than to *do* or *say*, what they thought *displeasing* to him. Lord, what is man left to his own guidance! *Thy word* is a *lamp* unto our *feet*, and a *light* unto our *paths* *, but these *blind* men by suffering themselves to be led by *blind* guides, by a pompous, they know not what, called the *holy roman catholick church*, entertain as *unworthy notions* of the *father of mercies*, the *giver of every good and perfect gift*, as did the *Carthaginians* above-mentioned. And their actions, by consequence, are as *barbarous* and *bloody*, as if they meant to offer *Hecatombs* of *men* to *Saturn* or to *Moloch*.

For myself, of such as delight in *blood*, I will say, O my *soul* come not thou into their *secret*, unto their *assembly* mine honour be not thou united:

* Psal. cxix. 105.

cursed be their anger for it is fierce, and their wrath for it is cruel †.

§ 34. THE next thing I am to take notice of is *popish idolatry*. And this likewise is as gross, as is any where to be met with amongst the most *stupid* of the *heathen worshippers*. Their *adoration* of a *piece of dough*, and their carrying of that *dough* in *procession* about the streets, especially upon *Corpus Christi* day; their *prostrating* themselves *before* it, and *abject* creeping to those *altars* whereon it is *placed*; the honour they pay to *relicks* and *images*, and accompanying them likewise from church to church, with much *ceremony* and *high devotion*, was it not, that they thereby become *teachers* of *lies* and *vanity*, and do *disgrace* to the *eternal majesty*, and *put him to an open shame*, are actions *low* and *mean*, even to a degree *beneath contempt*. One cannot think of *them* in that *view*, any otherwise than as of *big children* *worshipping* their *painted babies*, or *creeping upon all four*, with the most solemn regard to the *dirt pies* which their own hands had made.

Were they *acquainted* with those *sublime descriptions* of *God*, we meet with in the *holy scriptures*, had they *formed* any *idea* of *him* as he is therein *discovered* to us, they could never think to *please* him with such *wretched nonsense*, or imagine that infinite *goodness* and infinite *wisdom*, could take any *satisfaction* in *encouraging* or *increasing* the *folly* of a very *foolish creature*. But as this *popish trick*, of obtaining the *divine favour* by *processioning*, is not understood by every *Englishman*, it may not be inconvenient, to lay

† Gen. xlix. 6, 7.

before you *one instance* out of many, to give you *some notion* of it.

‘ Pope *Leo* the *tenth*, startled at the *reforma-*
‘ *tions* gaining ground in *Germany*, and at the
‘ *Turks* extending their *conquest* in *Syria* and *E-*
‘ *gypt*, went in *procession* bare-foot with all his
‘ *court*, from *St. Peter’s* church to *St. Mary’s*,
‘ with all the *pageants*, *relics*, and *images* of the
‘ *saints*, *imploing* the *divine help*.’ And my au-
‘ thor judiciously observes, ‘ that *God* seemed to
‘ have *heard* them, for the *Grand Seignior* died
‘ not long after †. Now if one could wonder
at any *behaviour* in *man*, with much justice sure-
ly might we do so, when we behold him *seized*
with such a *madness*, as can make him *fancy*,
that by *giving* an *airing* to *logs* and *bones*, and
rags, and *crumbs* of *bread*, he was performing an
act of *most acceptable religion*, of power sufficient
to *appease* the *wrath* of *God*, and to induce him
to lay aside his *displeasure*. But did *he* that made
the eye not behold those *trinklets* where they lay be-
fore? Or did he not *think* of *them*? Or was it
necessary they should be brought into the *streets*,
and that much *noise* should be made about them
in order to jog his *memory*? just such seems to
have been the *notion* of *Baal’s priests*, in regard
to the *object* of their *devotion*. They leapt upon
the altar and cried aloud. Nor would I have the

† Lutheri nomen audiri ceptum est. Selymus—Syriæ & Ægypti
regna obtinuit maximo cum Christianorum---terrore, Unde Leo so-
lennes illas habuit supplicationes, qua pedibus discalciatus cum omni
Romana Aula a sancti Petri Basilica ad sanctæ Mariæ de Minerva
Templum profectus est, sacratis omnibus ferculis, sanctorum reli-
quiis & imaginibus in Pompa delatis, Dei opem---implorans, quas
exaudisse Deus visus est, Parricidâ paulo post extincto. Onuphrius
de Vita Pont. Leonis X.

holy father and his *holy brethren* too highly thought of, for *walking without shoes*. Baal's priests did more than that, they cut themselves with knives and lancets till the blood gushed out upon them. But with how much justice does the prophet laugh at that foolish farce of theirs? Cry aloud, said he, *for he is a God; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked*. But it is not Baal's priests I am concerned with, but those of Rome, whose *Quixotism* in the foregoing instance, brings to my mind a story, which I shall crave leave in this place, to make a present of to my reader.

The tenants to my lord * * * were *idle, extravagant, and loose*, and by that means much in *arrears of rent*; being determined however not to *alter their course of life*, but to go on as they had been *used to do*, they thought it *expedient* to consider, whether his lordship might not be *prevailed upon*, to let them *enjoy the fruits of his land*, without any *rent at all*, or at least, be pleased to accept of *something else* instead of it. Upon calling a *council*, to deliberate about this matter, and to find out *ways and means* to satisfy the owner of the land without *money*, and without laying a *restraint upon any passion*, or *withholding themselves from any joy*; it was observed by one of the *tenants*, that my lord had a *servant* called *Nicolas*, a very *honest fellow*, and for that reason much *esteemed by his master*; that therefore if they could but get *Nicolas to interceed* for them, they might make themselves *intirely easy*,

and not be under any sort of apprehensions, concerning the *displeasure* of their landlord. It was answered by another, that to be sure *Nicolas* was a mighty *favorite*, and had much *interest* with my *lord*, and a very sincere *respect* for all his *master's tenants*, but, to our misfortune, he has for some time been *gone from home*, and is not *now* to be *spoken with*. A third, more *wise* than the other two, gave it as his opinion, that seeing the *original* was *absent*, an *image* of him would do *full as well*, if not *much better*, than if they could really at all times have recourse to him in *person*. The *hint* was *received* with great *applause*, inso-much that for some time nothing else could be heard but an *image* ! an *image* ! he is no *tenant* of my *lord's* that does not *vote* for an *image*. To the woods they go, hew down a tree, give it something like nose and eyes, and ears, call it *honest Nicolas*, set it up in a *stately room* built purposely for it, *visit* it frequently, make their *bows* to it, and *humbly*, upon their *knees* before it, beseech *honest Nicolas* to speak a *good word* for them to his *master*; moreover, by way of *whedde*, the *money* that should have bought *bread* for their *poor*, they laid out for *jewels* and *fine cloaths* for *honest Nicolas*. And to make all sure, in that *rich habit*, place him upon a *band-barrow*, and carry him through the whole parish in great *pomp*, attended by all the *inhabitants*, preceded by a *fiddle*, and the *sober din* of *pipe* and *tabour*. And having thus *played* the *fool* with that *lifeless log*, and set it in the place it was before, they made no doubt but they had *satisfied* for all *arrears*; that their *landlord* was now become their very *good friend*, esteemed them *tenants* of

O

the

the only right sort, and would suffer them *unmolested* to live upon his *estate* as they had hitherto done. They therefore *continued as they were*, without any farther *thought* about *quarter-day*.

And pray what are we to think of *these tenants* as to their *sense* or *honesty*, and concerning the *opinion* they entertained of their *landlord's understanding*, whom they could imagine so *weak*, as to be *pleased* with such *despicable grimace*? The sensible reader will need no *directions* as to the *application* of the foregoing story, I shall therefore proceed to make a little farther inquiry into the *nature* of that *visible thing*, so highly honoured in every *popish church*, in the *form* and *likeness* of a *wafer*.

§ 35. THAT *sacramental wafer* then, or composition of flour and water, is with them a *God*, and they accordingly *worship it*, in their *cant*, with *Latria* *, that is, with the same *adoration* which is due to the *eternal father*. Now that it is a *wafer*, any one may be much more certain, than he can be that the *sun* did ever *shine*, or that there is such a thing as the *sun* in *nature*, as I have heretofore made appear, in a little tract entituled, *Peace to Britain, or no popish pretender*.

The *Egyptians* are said to have had temples of the *finest workmanship*, which when you came to examine in the *inside*, the *God* to whose honour they were *built*, was *seen* in the *despicable* shape of a *cat*, an *ape*, or a *monkey*. Which had a *roman catholick* beheld, would he not have *lift up hands* and *eyes* at the *monstrous folly*? But sup-

* Si quis dixerit in Eucharistiæ Sacramento Christum unigenitum filium Dei non esse cultu Latriæ etiam externo adorandum Anathema sit. Conc. Trid. Sess. 13. Can. 6.

pose this *catholick* could have prevailed with the *Egyptian* to return with him to *Rome*, to take a view of *St. Peter's church*; when this *Catholick* had discovered to him the *wafer-god*, might not the *Egyptian* have said, why, *that* will not keep; it will grow mouldy; a rat will run away with it? No, says the *Italian*, we eat it ourselves. Eat it yourselves! quoth the *Egyptian*, eat your God! what will you do then, be without one? No, then we make another. Oh! And might not these two people have justly stared at each other? And suppose they had appealed to an indifferent bystander, in regard to the supereminence of their respective deities, would he not have been at a loss to determine, which was the wiser man, he, whose God was the image of a cat, or he that called a piece of paste his maker?

In some parts of *Egypt* likewise, it has been said, that leeks and onions were objects of divine worship, upon which a citizen of pagan Rome crieth out, '*holy nations whose gardens produce them gods* †!' but little did he think the time would come, when it might, with as much justice be said of his wise christian posterity, *holy people who have their Gods growing in every corn-field!*

But is it not said in scripture, *This is my body?* True; but is it any where said, *This is God, and let all the nations of the world fall down and worship it?* Not the least hint in favour of so prodigious a tenet, but an hundred places, strictly charging us, not to adore even God himself, under any

† Porrum, & cepe nefas violare & frangere morfu.
O sanctas gentes, quibus hæc nascuntur in hortis
Numina! Juv. Sat. xv.

kind of visible form. Let men abuse their learning, and talk *splendid nonsense* as long as they please, what the prophet advances, will still remain a *plain truth*, never to be got over, *the workman made it, therefore it is not God* †. The necessary consequence whereof is, *as the baker made the wafer, it is but what the baker made it.*

As for the phrase, *This is my body*, it is as plainly said, *my father is the husbandman* || ; nor yet has any one been found so *silly* as to believe, the Creator of the universe to be a *tiller of the ground*. Nor would one think, that any one *but* a *fool*, or of a character more *justly odious*, could *believe*, or *pretend to believe*, that a wafer or piece of bread, could be the *body* of that *man* in whose *hand* it was contained ; that a man could *wholly eat his own body* ; with his *mouth* devour his *mouth* ; and *swallow his own throat down his his own throat*. They say moreover, that it is not only the *body*, but it is likewise the *soul* and *divinity* * of *Jesus Christ*, but that is a *catholick lie*, for which there is no *foundation* in the *holy Scripture*. On the contrary, from that *book* it appears, that the sacramental bread, administered with those *ceremonies prescribed* by the divine founder of that *sacred ordinance*, is the emblem or representation of his *body only*, and *that ex-*

† Hosea viii. 6.

|| John xiv. 1.

* Si quis negaverit in Euch. Sacramento contineri vere realiter & substantialiter corpus & sanguinem una cum anima & divinitate Christi Anathema sit. Ibid. Sess. 3. Can. 1.

Si quis negaverit mirabilem illam & singularem conversionem totius substantiæ panis in corpus & totius substantiæ vini in sanguinem, manentibus duntaxat speciebus panis & vini, anathema sit. Ibid. Sess. 3. Can. 2.

hausted of his blood. It may be said it has been so defined by *popes* and *councils*. Nothing so stupid, says *Cicero*, which has not found a *patron* in some *philosopher*, nothing so monstrous, say I, whimsical or wicked, which cannot plead the authority of *popes* and *councils*. But as for the *pope*, it is a creature, the *scripture* and true primitive antiquity knows nothing of, unless it be him that is meant by the *beast*, the *man of sin*, the *anti-christ*. And then as to *councils*, they, for above this thousand years, have been nothing but factious cabals, met in a body, to trumpet out more loudly, the sense of those that called them together. So that as their decrees are only the decrees of men, and those, for the most part, in a passion. It is no surprize to me, to find them as they are, wild, impertinent and impious.

But to shew that men are men, are not to be relied on, are in their best estate altogether vanity; let us look a little into the behaviour of *Aaron*, who was undoubtedly called of *God*, and by a divine commission was high-priest, and the supreme church authority upon earth. Yet this man, notwithstanding these indisputed prerogatives, made a *God* for the people in the shape of a calf, and had impudence enough to build an altar before it, and by a proclamation to say, to-morrow is a feast to the Lord*.

It is worthy our notice, that this iniquity was hatched and established in the absence of the civil power. *Moses* was in the mount, who coming down at length, and checking that head of the church, received from him as foolish an answer as ever was made by a wise man; so foolish indeed

* Exod. xxxii. 5.

is it, that one cannot *easily* determine which *cuts* the *filliest* figure, the *calf* or the *calf-maker*.

Let us stop here a while, and reflect upon the *sad effects* of *church power*, independent of the *state*. *Moses* had left them but *forty days*, and we find the *people* are *deprived* of their *ornaments*. And to what *purpose*? to make them a *calf-like God*. In so short a space of time, are they made *poor*, *foolish* and *impious*, and thus were the *stupid* and *wicked notions* of *popery* diffused and settled in *Europe*, while the *several princes* of it were in *Asia*, fighting for an *empty sepulchre*. But this by the bye.

The present use I would make of the *golden calf*, is from thence to raise an observation, that though it was *defined* by the *priest*, and *believed* by the *people*, to be the *God that delivered them out of Egypt*, neither the *authority* of the *one*, nor *faith* of the *other*, altered the *nature* of the *thing*, but the *gold* was *gold*, and the *calf* was nothing else but their *ear-rings* put into a *different form*; and their *worship* of it was *idolatry*, and a *most heinous crime*: In like manner the *wafer* is a *wafer*, notwithstanding what *pope* or *people* can *say* or *believe* of it, and he who *adores* it, *sins* no less than he that *worshipped* the *similitude* of a *calf that eateth hay*.

Besides that we cannot tell, though it be not mentioned, but that the *sovereign pontiff*, the *supreme head* of the *church*, might have *determined* it to be an *article of faith*, that the *image*, tho' in all appearance like that of a *golden calf*, had nothing of *gold* but the *accidents*, the *substance* thereof being *wholly converted into the substance* of the *divine nature*, even as the *pope* and his *goodly councils*,

councils, have defined that which appears to be a wafer, to be converted into the divine and human nature of Jesus Christ. Let the papist therefore wriggle and sweat as much as he pleaseth, whatever argument he can produce to prove he is no bread-worshipper, the same will prove the Jew did not worship the golden calf, but the Jew was guilty, so therefore is the Papist.

Yet farther. The calf may be taken as a very significant sign of the intended goodness of God towards that people, and might serve, as that well known Pope, St. Gregory the Great said of images, instead of a book to the unlearned, to put them in mind of, and to make them reflect with humble thankfulness, upon his bounty, who had promised to give them a land flowing with MILK as well as honey: Whereas the wafer, as to its form, is in truth, nothing at all but the image or likeness of one of those pieces of silver, for which the traitor Judas most basely sold his master. And could that wretch have thought, such honour would ever have been paid to the very representation of that money, he with so much wickedness acquired? But oh! what depth of wisdom shines in human devices, about things pertaining to religion! These happy mortals of that elected tribe, whom future joy alone awaits, adore with Latria the image of that money, the traitorous price of our Redeemer's blood, and fondly worship the cross and image of that cross, on which he shed it, yet Judas, whom that money tempted to betray, they worship not, nor Pontius Pilate who condemned him to the tree. But how perverse is this! A behaviour sure that merits our contempt and laughter, with more justice than

that *poor cur's*, who with much anger *gnaws* the *harmless stone*, but kindly *licks* the *spiteful hand* that *flings* it.

In a word, the whole world must allow the *calf* to have been by far the more *precious idol*, as it was of *gold*; whereas this in *wheat-flour* does not amount in value to the fifth part of a *far-thing*. It is no doubt a *pretty thing*, both *white* and *round*, and *finely carved*, and so I fairly leave it.

§ 36. THE next thing I am to take notice of, is, *Popish Tyranny*. Now the *modest claim* of the *bumble pontiff*, as I find by the *council of Florence*, is, in short, this: 'We define the high priest of *Rome*, to be the *true vicar of Christ*; 'who committed to him *full power* to *feed*, *rule*, 'and govern the *universal church*.*'

But is it not something *extraordinary*, that this *favoured city* of *Rome* should never *once*, that we know of, have its *name* mentioned by *him*, who, with a true *papal arrogance*, is *said* to have appointed its *chief priest* his *true vicar*? And is it not *as strange*, that *St Paul*, in a *long epistle* to the *christians* of that *city*, should seem intirely *ignorant* that there either *was*, or *ought to be* any such *sublime* a creature as the *pope* therein? And as to that *vile claim* of *infallibility*, inherent in the *church* of that *city*; that the apostle disclaims in as *strong terms* as could proceed from a *protestant* or *modern heretick*; *Be not high-minded; but fear*. For if *God spared not the natural branches*, take heed lest

* Definimus — Romanum pontificem — esse — verum Christi vicarium — et ipsi — pascendi, regendi, gubernandi universalem ecclesiam a Christo plenam potestatem traditam esse. *Conc. Florent.*

he also spare not thee. Behold therefore the goodness, and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: OTHERWISE THOU ALSO SHALT BE CUT OFF †. Even that very church of Rome, to which they wickedly ascribe the prerogative of the Most High, by saying, it cannot err, in the judgment of St. Paul, may, for its iniquity, be cut off, and utterly cease to be christian. And as to the supremacy, or universal headship of the bishop of that church; if you come to enquire into the grounds of so vain and haughty a pretence, you will be gravely told, St. Peter was the prince of the apostles. If you ask, What has Peter to do with the pope, or the pope with Peter? The answer is ready, The pope is Peter's successor. As a reply to which, be pleased to observe the following instance: Potiphar had justly such an opinion of Joseph's integrity, that he made him his overseer; left all he had in his hands, and knew not ought he had, save the bread which he did eat ‡. Now, few will doubt, but that a short succession of overseers, with the like authority, would have left Potiphar very little to oversee. Such another Steward was Peter, experienced in his Lord's affairs, faithful, upright, and zealous in his service; ample therefore was his commission, and his helps peculiar in the execution of it. Suppose then, in the business of his master, he had occasion to call at Rome, and should even die there, will it thence follow, there must be a set of stewards in that city, of equal power with himself? surely there is no force in such reasoning. So that though Peter should have

† Rom. xi. 20, 21, 22.

‡ Gen. xxxix. 4, 6.

been the *prince of the apostles*, which is not true; should have been at *Rome*, which is not certain: Yet there would be no reason, why a *succession* of vile men should be endowed with equal privileges with an *inspired apostle*, because that *apostle* happened to have been in that *same city*, where that *sad succession* resided. But as to *Peter's* being the *prince of the apostles*, nothing sure can be more plain to an *ingenuous mind*, than that his *fellow apostles* knew nothing of it, and that their *blessed master* was particularly *solicitous*, that there should be no *contest* among them; but who, like himself, should be of a *temper* the most *meek and lowly*; which *truth*, whoever has a mind to be *satisfied in*, needs only turn to *Matth. xx. 25.* and *Luke xxii. 25.* But as there are *two places* in *holy writ*, most *signally abused*, whereon they found the *mighty fabrick* of *papal tyranny*, I shall beg leave to enquire into the *true sense* of them, in order to *vindicate the ways of God to man*, to shew that his *service is perfect freedom*, and that if *men will be slaves*, it is *themselves only* that are to *blame*. The first then is,

§ 37. FEED my sheep*. The truth of the case is as follows. *Peter* had not only *denied* his *master*, but with *curse* and *oaths* protested that he *never knew him*; and this *denial* he had repeated *thrice*: But having *recovered* from his *fright*, and reflecting on what he had done with *tears*, his and our most *compassionate redeemer* remitted his *offence*. And after his *resurrection*, lest *Peter*, out of a *sense* of his *fault*, should be *ashamed* to come into his *presence*, the angel ordered the

* John xxi. 16.

woman to make the disciples acquainted with it, and *particularly Peter* †; which was the same thing, as to let him know, that his *repentance* had been *accepted*. Accordingly we find him, along with the other apostles, in company with Jesus, who asking whether he *loved him*, and being answered in the *affirmative*, gave him orders *to feed his sheep*; thereby signifying, that he again *took him into his service*, and *allotted him the business* he designed him for. *Thrice* did he put the same *question* to him, and, upon meeting with a suitable answer, *thrice* did he *repeat his orders*; upon which, it is observed that *Peter* was *grieved*, *because he said unto him the third time, lovest thou me*; that is to say, *he took the hint*; he reflected, that, as he had *denied him thrice*, so was he *thrice re-ordained* into that office of a *teacher*, *from which he had by transgression fallen*. Now what *pestilent disputers* must such men be, who from hence can prove the *primacy of Peter*, the *prerogatives of Rome*, and the *pope's supremacy*? *Peter* himself was *grieved* at the *mild rebuke*, was wholly *insensible* of the *honour conferred* upon him, had no *thoughts* about the *mighty power* included in that *phrase*. Nor is it easy to imagine, that any one else could be able to *discern* any *traces* of a *dominion* over the *rest of the apostles*, to be *couch-ed* therein, unless his eyes had been *washed thrice nine times* in *Roman holy water*.

§ 38. THE other place, whereon they found their own *greatness*, is *Matth. xvi. 15, 16, 17, 18, 19*. He *said unto them*, but *whom say ye that I am*? And *Simon Peter answered and said*, *Thou art Christ the son of the living God*. *Jesus answer-*

† Mark xvi. 7.

ed and said unto him, *Blessed art thou Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my church : and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth, shall be bound in heaven : and whatsoever thou shalt loose on earth, shall be loosed in heaven.* The sense of these words, *stript of their metaphors*, is this : That I am Christ, is a *divine truth*, and as certain, as that *thou art Peter* : And the *first and ruling principle* of my religion, is the *declaration* thou hast now made ; viz. That I am a person peculiarly appointed by God, to furnish mankind with the *means of attaining everlasting salvation* ; nor shall there ever be wanting a *society of men* professing this truth : And you, for your part, shall be *let into so perfect a knowledge* of the *ways of godliness*, as to be enabled, *without erring*, to direct men in what they are bound to do, and what they are *at liberty* to leave undone.

This, I think is *good sense*, and do not doubt to be the *true meaning* of the *keys* ; of *binding and loosing* ; of *remitting and retaining sins* ; which privilege, though peculiarly promised to *Peter* in this place, we find in *Matth. xviii. 18.* extended to the rest of the disciples. The keys indeed are not *mentioned*, but they are doubtless *implied* ; the power of *binding and loosing* being of a nature too extraordinary to be *discharged*, in such a manner as to *ratified in heaven*, by any one *unassisted* by the *keys*. But as a *heretick* is not allowed to draw consequences, I shall not insist upon this place ; but shall

shall pass on to another, not liable to any fair objection; and that is, *John* xx. 21, 22, 23. Then *Jesus said unto them, Peace be unto you, AS MY FATHER HATH SENT ME, SO SEND I YOU.* The commission, you see, is *equal* to them all; they are *all* made his *true vicars*, with an *equal authority*: *As the Father sent him, so did he send them.* *Peter's* commission therefore, was either of a *higher nature* than that of his *master*, or was but the *same* with that of his *brethren*. But to proceed: *When he had said this, he breathed upon them, and saith unto them, Receive ye the holy ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.* Thus were the keys, according to our saviour's promise, *delivered to Peter*, and to the *rest of the apostles*, at the same time; which, being put in *possession* of, that is to say, being *endued with the holy ghost*, they became sufficiently *qualified to bind and loose, to remit and to retain sins*; that is, without *mistake*, to *describe the boundaries of right and wrong*, and to *determine infallibly* concerning the *moral or religious state* of men.

And then, that the *rock*, whereon Christ built his church, is not *Peter*, but the *confession* made by *Peter*, or this proposition, *JESUS IS THE CHRIST*, is manifest from other *places* of holy scripture. Thus *St. John* tells us, that his end in writing the gospel, was, *That we might believe that Jesus is the Christ the son of God, and that believing, we might have life through his name*, *John* xx. 31. From the same apostle we have these very remarkable words, *Whosoever believeth that Jesus is the Christ is born of God*, *1 John* v. 1.

To

To the same effect does he express himself, 1 *John* ii. 22. and iv. 15. And *St. Paul* is peremptory, that other *foundation* can no man lay, than that is laid, which is *Jesus Christ*, 1 *Cor.* iii. 11. This is *truth* and *reason*.

Behold now *popish jargon*, and *catholick nonsense*. I say unto thee, *Thou art Peter*, and upon *this rock*, (meaning *Peter*, at whom, to make that sense of it, one must imagine, he *nodded*, *pointed to*, or *clapped on the back*,) *will I build my church*. — *And I will give thee the keys*. Thus is *Peter* a *rock*, and a *church* built upon *him*; and in the *same breath*, becomes a *sexton*, and has the *keys*, of that very *building*, delivered into his hands, whereof he is *supposed* to be the *foundation*. And is not this *unconnected* as *sick mens dreams*, *unnatural* as a *picture* with a *woman's face*, a *horse's neck*, and a *fish's tail*? whereas our Saviour makes use of no *metaphors*, but what are *well chosen*; and his *parables* are *finely conducted*, and with great *propriety*. But it is no matter *what* is said, or *who* said it, provided it can be, but by any means, *forced into the service of holy church*. If it should be inquired, What reason they pretend, for making *Peter* that *rock*? You must know, there is a sort of *gingle* in the words, and if you take them not in that sense, the *point* will be lost. I know not how to give the *English reader* an *idea* of it, unless he will grant me the liberty to substitute *St. Roch*, in the place of *St. Peter*, and then the discourse will run thus, I say unto thee, thou art *Roch*, and upon this *Rock* will I build my church. Thus is the *authority* of the *see of Rome* founded upon a *joke*; and is, in truth, itself a *joke*, only written in *characters of blood*.

Soft

Soft is *adamant*, compared with their *faces*, who can affix *authority* to *Rome*, or to any other *place*, as derived from *Jesus Christ*, or his *order*. We have his *express word* for it, *that his kingdom is not of this world**; nor are the *sanctions* of his *laws* founded upon *things below*. *Fire* and *faggot* proceed from *another sort of authority*, from a *different kind of spirit* to that, *poured out upon him*. A *christian* is deterred from *sin*, by the *displeasure* of *God*, and the *pains of hell*; and continues in a course of *holy obedience*, through the *faith* and *hope* of the *favour* of that most *gracious* and *almighty Being*, and of an *eternal happy life*. And as the *sanctions* are not of *this world*, neither is there occasion for any *earthly judge* to see to the *execution of them*, or to *determine controversies*: For, if I *act amiss*, and *incroach* upon another's *property*, *human laws* take place *immediately*, and I must, *by and by*, moreover *answer* it in a *superiour court*. If I *believe amiss*, it is at *my own peril*: If no *injurious practices* follow thence, What has the *world* to do with it? my *judge* is in *heaven*. *Officious men* may be for *plucking up the tares*, without knowing *which* are *they*; and who, indeed when they *go about it*, most commonly root up the *wheat*, instead of *them*. But it is the *Lord's will* that they should *both grow together till the harvest*†, when the *true tares* may be *burnt*, and the *wheat* thereby receive no *prejudice*. In short the commission our blessed Lord gave his disciples, was, *To baptize and teach*§; and

* John xviii. 36.

† Matth. xiii. 30.

§ Matth. xxviii. 19.

the only *penal law* I can meet with, in that most *divine dispensation* of his, is the liberty of *refraining the society and conversation* † of those of *that body*, who do not *behave* themselves as *becometh the gospel of Christ*. The *keys* he gave them were not of any *earthly city*, but of the *kingdom of heaven* ||. The true worshippers, according to him, *being those that worship the Father in spirit and in truth* *. So that, to form *christianity* into one *unwieldy monarchy*; to make *religion* a *perquisite of Italy*, and a *fief of the pope*; is the *greatest imposition*, the *most audacious and bare-faced cheat*, that was ever attempted to be put upon mankind.

§ 39. BUT, *prodigious* as the *cheat* is, and without any *other grounds*, but that of an *uncommon impudence* in the *managers* of it; yet no one will be surprised at the *success* thereof, who considers to what a *degree of baseness* the *human soul* is capable of being *depressed*. As an instance of which *baseness*, gentle reader, favour me with your attention to the *following relation*.

The *Helots*, a people bordering upon *Sparta*, were *conquered* by that *kingdom*, and reduced into a *state of servitude*; nor do we in *ancient history* meet with any *slaves* treated with so much *insolence, contempt, and cruelty*, as these *poor Helots*: Amongst other instances of *barbarity*, my *author* observes, ‘ They used to make them *drunk*, and ‘ in that condition, to expose them in their *public entertainments* to the view of their *young men*, ‘ that they might in them behold how *beastly*

† Matth. xviii. 17. 1 Cor. v. 9. 2 Thess. iii. 14.

|| Matth. xvi. 19.

* John iv. 23.

' was the *vice* of *drunkenness*. It was their *plea-*
 ' *sure* likewise, that they should *sing* and *dance* ;
 ' but their *songs* were *base*, and their *dances* *ri-*
 ' *diculous*. Such as became a *gentleman*, they had
 ' a *strick charge* not to *meddle with*. This had so
 ' *powerful* an *effect*, that some of them, taken
 ' *captive* by the *Thebans*, and commanded by them
 ' to *sing* the *songs* of *Terpander*, *Aleman*, and
 ' *Spendo*, utterly refused to *obey*, alledging, in ex-
 ' *cuse* for *themselves*, their *master's orders*.* Now
 this surely was to carry things to a *great height*.
 They had been mighty ill used by their *masters*,
 were at present *beyond* their *reach* ; and, by *sing-*
ing one of *Terpander's songs*, might probably
 gain the *esteem* and *confidence* of the *men*, whose
captives they were : Yet, at all *events*, they were
 determined their *masters songs* should not be *pro-*
phaned by their *unballowed lips*. This, I say, is
 going a *great way* ; but what is this, compared
 with *modern Helotism* ? The *ancient Helots*, 'tis
 true, would not *sing* their *masters songs*. The
modern will not so much as *pray*, at least not in
publick, in any but their *masters language*, though
 that *language* they *understand* not *one word* of,
 but it is to them, as *mere senseless sound*, as the
croaking of a *raven*. This doubtless is a *badge* of
slavery, not in any other *people*, to be *paralleled*.
 To *pray* to we *know* not *whom*, and *for* we *know*
 not *what* ! And the *hardship* is still *greater* upon
 these *people*, because the *objects* of their *prayers*
 are so *numerous* ; they having not only the *ever-*
lasting Father to apply to, and *Jesus Christ*, but
 likewise the *holy angels*, and the *mother of God* ;

† Plutarch, Lycurgo.

for so, alas! do they call a *woman of but yesterday!* I am not unacquainted with their *jargon of a communication of idioms*, which I shall not enter into a dispute about; but shall content myself at present with observing, that the arguments, whereby they prove *Mary* to be the *mother of God*, do as strongly prove *Rahab* the *barlot* to be *God's great grandmother to the two and thirtieth generation* *. It is not unlikely, but these people themselves may imagine the term *Grandmother*, so applied, to favour something of *prophaneness*: But I can assure them that *mother* has no better a relish, only it is a *dish* they are more used to. However, the *mother of our Lord*, amongst many others, is an object, to whom they offer up their prayers; as they likewise do to the *cross*, and to a whole *bead-roll of imaginary saints*: And all this is to be done in the *unknown tongue* of their *masters*. Does not this sufficiently shew, what that *poor creature MAN* is capable of, under *proper directions*.

It may seem, peradventure, to some, an *insolent abuse of power* in the *Spartans*, to debar the *Helots* the use of *Terpander's songs*; but how much more *insolent* is it in his *Holiness*, to oblige *poor illiterate papists* to say their prayers in *Latin*, and to hinder them from making their requests known unto *God*, in a language themselves understand. But this is not the only instance, wherein the *Spartans* shewed themselves more *indulgent tyrants*, than those of *Rome*. The superior clemency of the *former* appears in their not appointing amongst the *Helots* an order of *confessors*, to whom they should think themselves obliged to discover their

* Matth. i. 5. & 17.

private thoughts, under the *penalty* of their *displeasure* here, and of, *after death*, being *hurled* into a *consuming Tartarus*. Nor do we find, that they ever *pretended* to *interfere* in the *diet* of their *slaves*; or that *beef* and *mutton* were, in any *season*, put under an *interdict*, or esteemed *improper* for their *servile maws*. They had always, at least, the *liberty* to *eat* what their *labour* could *procure* them. But *papal tyranny*, even *here*, puts forth her *forbidding band*, whereof such is the *infatuating*, the *bewitching quality*, that even *free-born Englishmen* suffer themselves to be *directed*, in their *course of eating*, by *license* from a *Roman caitif*, who sometimes *doats* through *age*, and sometimes is the *most emphatically vile* of *all the works of God*. An *Englishman* to receive *laws* from *Rome*, on what days he may *eat flesh*, and when it must not enter the *door of his lips*! Britons! *behold* and *consider*, that it is not the *nature* of the *climate* you *inhabit*, it is not the *air* you *breathe*, to which you *owe* that *fond desire of liberty*. Custom, and *different directors*, would soon make you in *love* with a *servitude*, more *base*, than ever *Helots* *laboured* under; and a *rasber* of *bacon* upon a *fast-day*, as they call them, without the *pope's license*, would *broil* more upon your *consciences*, than if you had, in *cold blood*, slain a *dozen* of *men*, called *Hereticks*, who *sincerely worshipped* God, as *you and your fathers* had done.

But we should have no occasion to be afraid of their *insnaring arts*, or of that *cunning craftiness*, whereby they lie in wait to *deceive*, would we but lend an ear to that *surcer guide*, the *pro-*

vidence of God has in great *mercy* afforded us : The *guide* I mean, is *that* of the *holy scriptures*. Consult them with an *konest heart*, and neither *men* nor *devils* can *impose* upon you. They are the *standard* of good *sense*, and the *bulwark* of *religious liberty* ; therein, an *infallible counsellor* directs us, who has no *design* upon our *persons*, or our *pockets* ; and who, in all matters of *real* and *universal concern*, is as *clear* in his *expressions*, as were ever *used* by *man*, or are to be *met* with in any *author*. Would we but *admit* of them as a *light* unto our *paths*, we should, amongst other things, *plainly* perceive the *wondrous folly* of *Englishmen*, who, *knowing* not a *letter* in any *language*, will *obstinately* *persist*, in their having *prayers* in the *language* of *heathen Rome* ; that is, in *hearing*, or *repeating* a *variety* of *sounds*, which to them are *wholly insignificant*, and *without meaning* *.

But is not that the book, whereon *enthusiasts* of all *ages* found their *monstrous* and *pernicious tenets* ? No : Their *pretensions* commonly are to a *particular inspiration* ; and when *fanaticism* spreads, it is not by *attending* to the *dictates* of *that book*, but by an *intire* *resignation* of *ourselves* to the *imagined holiness*, *sincerity*, and *divine gifts* of a *few designing knaves*, or *real madmen*.

Others again will cry up the *sufficiency* of *human reason*, and will argue, that since God has given us *light enough* by *nature*, what necessity of any farther *revelation* ? But what the *light* of *nature* is *capable* of, is *evident*, by those *prevailing*, most *impious*, and *vile frauds* of both *papist* and

* 1 Cor. xiv. 16.

pagan, which have been already presented to the reader's view : But supposing the *human understanding* great as *Aristotle's*, and with his *application* could, in a great measure, attain to the line of duty ; the *bulk* of *mankind* are to live by their *labour*, and have not *leisure*, nor indeed *abilities*, to enter into the *depth* of *moral relations*. And if you would have the *illiterate* and *laborious* to depend for their information upon the *learned*, and *men of leisure*, you seem to forget, that if a *man* will make himself a *sheep*, the *wolves* will devour him ; that, of the *human race*, there is none good, no not one ; or that the *dishonesty* of men is even greater than their *folly* : Whereas the holy scripture enlightens the eyes, directs the understanding, informs the judgment, and fixes truth upon a foundation so clear, so solid and firm, as to be discerned and adhered to by the man of plain sense, and an upright mind, to such a degree of certainty and resolution, as to make him look down with contempt, upon the sleight and artifices of all the quibbling tribe. But to return.

From the observations that have been made, and the several instances that have been given, and which might be easily produced, it is apparent, that, of persecution, and shedding innocent blood, *paganism* has been guilty, as well as *popery*, though not in such abundance, not with so much perfidy, nor with circumstances so unhuman : That, for idolatry, *papists* and *pagans* go hand in hand, their objects of worship equally contemptible, nor less various under different names. But to enslave the world, and to reduce free and independent states to a dependance upon Rome, is an insolence peculiar

to *popery*, devised by the *wily Italian*, to recover that *dominion* by *fraud*, it was unable to retain by the *sword*. It is indeed a *fit foundation* for the *wretched superstructure* built upon it, *Popery* being an *encroachment* upon the *natural rights*, and an *insult* upon the *common sense* of *mankind*.

§ 40. THE gentlemen whose maxim it is, that all religions are the same, will perhaps agree with me, that *popery* and *paganism*, are a composition of *notions absurd* and *ridiculous*, and attended with *practices shameful* and *injurious* to mankind. And probably will proceed farther and say, *like other religions, never a barrel the better herring*. But, gentlemen, you would do well to reflect, that what I have been describing is *superstition*, a thing as really distinct from *religion*, as *equity* is from *injustice*.

It is an observation of *Aristotle's*, 'that *virtue* stands *between*, having *vice* on *either hand* *.' Thus 'in the *midst* stands the *generous man*, on 'one side him the *spend-thrift*, on the other the 'miser †.' Should a man then take upon him to expose the folly and madness of throwing away an estate, the injustice of defrauding his creditors, the cruelty of starving wife and children, and reducing his innocent posterity to a state of labour, hardship, and beggary, and then cry out, in a sort of *rapture*, that *all generous men are the same*. Ought such an one to be reckoned a *fair*

* τῆς μὲν κακίας, ἢ ὑπερβολῇ καὶ ἢ ἑλλείψει· τῆς δ' ἀρέτης ἢ μεσότης. Arist. Moral. Nicomach. Lib. 2. c. 5.

† περὶ δόδωσι χρημάτων καὶ ληΐων, μεσότης μὲν εὐελευθερίτης· ὑπερβολὴ δὲ καὶ ἑλλείπεις ἀσωτία καὶ ἀνελευθερία. Id. Ibid. c. 7.

reasoner? Does he not draw *consequences* foreign from the *premises*? Has he a *clear head*, or an *honest heart*, thus *beginning* with *extravagance*, and *ending* with *generosity*? yet it is by this *paralogism*, or false reasoning, the advocates of atheism have triumphed, from *Lucretius Carus* down to *Peter Bayle*. They tell you *Agamemnon* sacrificed his daughter, or mention some other *dire effect* of *superstition*, and then, most injuriously *exult*, in the words of the ingenious *Epicurean*, 'Such enormous wickedness could religion make men guilty of ||.' But *superstition* it was that made them *wicked*. *Religion* would have pointed out to them a *way* more *useful* and *harmless*, that leads to *peace*, to *purity*, and *joy*.

But what I would say, may perhaps be received with greater attention, delivered in the words of that judicious philosopher, the sage *Plutarch*. 'No distemper is there so wandering and unsettled, that affects in a manner so various, or is mingled with notions so clashing and contradictory, as that of superstition. This then one ought to avoid, but in so doing, we should take care not to imitate those, who in order to escape thieves, or wild beasts, or fire, run about astonished and amazed, till they fall into pathless ways full of pitfalls and precipices. For thus there are some, who fleeing from *superstition*, betake themselves to the craggy and uneven road of *atheism*, leaping over *religion*, which lies *between* them both.'

|| Tantum religio potuit suadere malorum. Lucret. Lib. 1.
1. 102.

And with these words does my author conclude, his useful tract of superstition.

The advocates for atheism therefore have not acted sincerely in this affair. They have called a thing *religion*, ascribed to it all the odious qualities of *superstition*, and in that *light* compared it with *atheism*. And by such an *abuse* of words, what may not be *effected*? Nor has religion *only* suffered by this unfair shuffling, by the like practice in *Cato's* judgment, was the common-wealth of *Rome*, brought to the very brink of ruin. 'We have long *lost* the *true names* of things, *audaciousness* in evil, we call *fortitude*; *giving* what is not our own, *liberality*; hence that dangerous situation we are in ‡.'

If it be said, that I myself have treated *popery* and *paganism*, as two distinct *religions*; that was done in *conformity* to their *acceptation* of the word RELIGION, whose maxim it is, That they are all the same; which maxim plainly infers *more* than *one*, though not *different* in *value*; the implied consequence whereof is, that a man needs not be under any concern which falls to his share, whether this, or that, or *none at all*. Now the falshood of this tenet, I conceive, can by no means be made appear so clearly, as by a *comparison* of one with another; which method obliges us to speak of them *both*, as religions, without proving, or allowing either of them *really* to deserve that title. My business was to describe them as they were. I have done so: And *popery* especially

‡ Jam pridem equidem nos vera rerum vocabula amissimus, quia bona aliena largiri, liberalitas; malarum rerum audacia, fortitudo vocatur; eo respublica in extremo sita est. Sallust. Bell. Catalin.

deserves the *consideration* of my reader ; because there are always *lyers* in wait to intrap the unwary. And it is my opinion, that a man has nothing to do but to *understand* it, to make him *detest* and *abhor* it ; and no *protestant* ever turned *papist*, who understood what he left, or what he was perverted to. At their perseverance, who have been brought up in it, and who from their infancy have been taught, that it is a damnable sin to doubt of the *truth* thereof, will no one be surprised, who has heard, that the *Irish* chose to enter into a rebellion, rather than leave off that cruel practice of making their horses draw by their *tails*. Nor are the *Irish* without an apology : For since their horses are endued with tails, and had been used to draw with them, as well in their time, as in that of their forefathers ; why should they deviate from ancient custom, or pretend to be *wiser* than those that went before them ? Pragmatical novelists might call in the assistance of *smiths* and *collar-makers* ; they, for their parts, would stick to *primitive tails*, and not depart from the good old *custom* of *Ireland*. Now, there is so much of *simple nature* in the foregoing argument, that I could hardly laugh, was I to see a team of *Irish jades* at plough in the ancient form. But should I, in *England*, behold a stage-waggon so set out, I could not help imagining its master *mad*. Nor otherwise can I think of those, who, having been once enlightened, and tasted of the good word of God †, can fall away to beads and *Ave-Maries*.

† Heb. vi. 4, 5.

§ 41. HAVING thus given you a *sketch* of *Popery* and *Paganism*, I shall now proceed to *shew* you a more excellent way, and to explain the will of God, as discovered by *Himself*; or, in other words, to set before you, THE ONE, AND ONLY TRUE RELIGION; which, as it is the will of a *Being*, every way perfect; the will of Him, with whom there is no variableness, neither shadow of turning*; must of course have ever been, and will for ever continue to be unalterably the same. The reader will easily imagine, the religion, I mean, to be that delivered down to us in the *holy scriptures*; which, in truth, for the honesty of it alone, had we no miracles in proof of it, ought to be believed to have had God for its author. But whether it be of *divine original* or not, the excellency thereof, compared with that of all others, will be sufficient to shew, how false and ill-grounded that maxim is, that all religions are the same.

The first place then, wherein we find this religion fully and clearly explained, is in the ten commandments. The contents of which, I shall beg leave briefly to set before the reader. The first then declares the unity of God, That there is One, and none beside Him. The second forbids us to worship him under any visible form, likeness, or representation; in effect, it admonishes us to think of him in a more sublime manner, than to imagine any thing that occurs to our senses, a fit resemblance of Him. And then to increase,

* James i. 17.

and preserve upon our spirits an awe of the divine Majesty, we are prohibited to take that *glorious name of the Lord our God into our mouths*, unless it be in matters of *great importance, and in truth, and in righteousness*. And having thus established the *unity* of God, and given plain intimations of his *spiritual* nature, and of the worship in *spirit* he expected from his creatures; the next step is to *fence* that duty, by setting apart *one day in seven*, to contemplate and meditate upon his incomprehensible *wisdom, and goodness, and power*, most clearly manifested by his *wonderful* works of the *creation*; which prodigious works declare his glory with a voice so loud, and in a language so universal, that, through all the *world*, there is no nation could be ignorant of it, would they but lend an ear, and give the least attention. To procure which attention, He, who knew our frame, how great our propensity to *present* enjoyments, and how negligent and careless in things that afford not *immediate* pleasure, allowed *six* days to provide for the *body*; but sequestered the *seventh* for an higher *employment*: To give us an opportunity for reflection, and to meditate, and to put the following, or the like questions to ourselves.

Whence am I? how came I here? where shall I be, perhaps to-morrow; but where a century hence? how is my *being* supported? whence this variety of *seasons*, and plenty of *food*, which supplies that continual *waste*, I perceive in my *body*? whence that enlivening *warmth* and *light*, which makes *life comfortable*? who gave the *sun* its *motion*? and is the cause and author of all that *beauty*

and *harmony*, so obvious to all my *senses*? am I under no obligations to Him? is it not in my power to please or displease him? what will be the consequence of the anger of so powerful a *Being*? cannot he make my *plagues wonderful*, and to *endure longer than the moon*? is there no way of attaining to the knowledge of his will? must not the author of such abundant kindness to all his creatures be *infinitely good*? does not that goodness merit my utmost *thanks*, *adoration*, and *praise*, and a return of the most *sincere affection* on my part? and as he is Himself *good*, must not he delight in *goodness*? and shall I not recommend myself to *his* favour and protection, by imitating that *attribute* he so plainly delights in? is it not then my *duty*, to be *kind*, *charitable*, *humane*, and to *do* every act of *goodness*, and to give all the assistance to my fellow-creatures I am able? If by such a behaviour I should please him, is it not in his power and inclination to make me *happy*, beyond what I can *hope*, or *wish*, or *conceive*? and is it not as *easy* for Him to continue that excess of joy to me for ever, as it is to grant it me for a *moment*?

All the foregoing *questions* seem naturally to result from that single *One*, *Why was the seventh day sanctified*? A solution to which questions would leave very little, if any, of *true religion* unexplained; nor would there be an omission of all the *motives* to the practice thereof. The sanctification of that day would likewise give children an handle to inquire into the meaning of it, and parents an occasion to explain it, and to lead them leisurely into the knowledge of
their

their duty ; which knowledge, by that means, might have been transmitted down to all ages, and to all nations of the world.

That the wise and merciful Creator *blessed the seventh day and sanctified it*, is plain from holy scripture : But whether that be *Friday, Saturday, or Sunday*, seems a matter of no farther regard, than as a man is, I think *in conscience*, obliged to submit to the authority of that country he is a native of, in all things, not plainly contrary to the divine will. *Whether it be right in the sight of God to hearken unto you, MORE than unto God, judge ye **,---is an argument, not to be answered in their own favour, by the magistrates of any state ? and no other am I acquainted with, for not submitting to every ordinance of man, and yielding to the general judgment of one's country, and subjecting ourselves to the powers set over us by God for our good ; to preserve the simple folk in the right, and to punish the wrong doer. And, in regard to the case before us, all that we are concerned in, as a *divine precept*, is, to keep *holy one day in seven* ; which, I am persuaded to be of eternal and universal obligation, as it is an ordinance of God, ancient as matrimony, being established in *paradise* before the transgression of our first unhappy parents : Nor do I doubt, but the *prodigious wickedness* of mankind, and their monstrous notions of God, and of religion, have been, and are, in a great measure, owing to the *prophane neglect* of that day.

* Acts. iv. 19.

Would a man but every *seventh* day call off his mind from the thoughts of *worldly* gain and *sensual* pleasures, he could hardly *sink* so deep in *mire* and *sin*. And had he but as often *reflected* upon the *operations* of the *Most High*, it could never have *entered* into his *head*, that a debauched *Jupiter*, a riotous *Bacchus*, a bloody *Saturn*, an adulterous *Venus*, could be objects *worthy* of *adoration*: Nor think to please so good, so wise, so powerful a *Being*, by bowing to a *pair* of *sticks* called the *Cross*; or to a *thing* of *wood* or *stone* in male or female habits, by venerating *rags*, *teeth*, *blood*, *nails*, under the notion of *relics*; much less by bearing such *puppets*, and *things worse than nothing*, upon *men's shoulders*, with much *grimace* from street to street; could not be so *wretchedly stupid*, as to believe that incomprehensible essence, whom the *heaven* and *heaven of heavens* cannot contain, should put Himself into the *form* of a *wafer*, to be *carried* about in a *box*, at the *discretion* of an *impious priest*. In a word, would we but every *seventh day*, reflect upon the admirable *beauty* and *order* of things, *obvious* to the *meanest capacity*, the sun, the moon, the stars, our own wonderful bodies, and that plentiful provision that is made for all the wonderful creatures of God, *His excellency* would make us *afraid*, and his *dread* fall upon us. But no more should we *fear* his *Majesty*, than be in *love* with his *goodness*, and with that *mercy* of his, which is over all his works, and which *endureth* for ever. I have this farther to observe, That those of the *common people*, who *prophane* this *day*, frequently come to the *gallows*; and that many others of them *escape* it,

is owing more to the *indulgence* of their neighbours, than to their own *deserts*: And of people of *fashion*, there are but *few*, whose *vices*, and *contempt of the God that made them*, are not as *conspicuous*, and as *well known*, as their *disregard* of that day.

Our duty to God then, is to worship Him, and Him *only*: Not in any *sensible figure*; not by the *interposition* of images, those *vile books* that *instruct* the *ignorant* and *unlearned*, in *lies* and *vanity*; but in a manner *suitable* to his *nature*: And moreover, to his name are we obliged to pay the highest *reverence*, and most *awful regard*. And to assist us in the *performance* of our duty to God, a means most *conducive*, is every *seventh day* to *meditate* upon his *goodness*, his *wisdom*, and *power*, in order to convince ourselves of the *reason* and *necessity* of such *worship*. For whatever pains *interested men* have taken, to make *fools* of us, that they *play* the *knave* with *less danger* of being *discovered*, the *gracious author* of our *being* has always *treated* us as *rational creatures*, and requires no other from us, but a *reasonable service*.

Our duty to our heavenly Father thus explained and secured; the next, in regard, are our *parents in the flesh*; whom we are commanded to *honour*: After them, our neighbour, in general, is to be taken care of, whom we are not to *injure* in *body*, *goods*, or *name*. And again, as a means to observe *these precepts*, and to pull up *iniquity* by the *roots*, a *prohibition* is laid against *concupiscence*; and we have it in *charge*, to keep

a continual watch over our minds, so as not to suffer them to fall out into any desires of what belongs to another.

To these general heads, may be reduced the whole of man's duty, as well in respect to God, as to his own corrupted race; which, in other places of holy writ, are brought into a still narrower compass, and comprehended in those two precepts of loving God with all our heart, and our neighbours as ourselves; which reduction has its foundation in the books of Moses*; was admitted by the Hebrew doctors; or, if you please, was received by the Jewish church†, and approved of by our Blessed Saviour; who expressly tells us, That on those two commandments hang all the law and the prophets‡. And what particularly deserves your notice, openly declares, That, by an obedience to those commands, we may obtain Life||. The prophet Micah expresses the same sense, in terms the most beautiful, which concludes in these words: *What doth the Lord require of thee, but to do justice, to love mercy, and to walk humbly with thy God*§. Of the same tenor with this, is the speech of St. Peter to Cornelius: *Of a truth, I perceive that God is no respecter of persons: but, in every nation, he that feareth him and worketh righteousness, is accepted with him***.

From which does not vary the great apostle of

* Deut. vi. 4, 5. & Lev. xix. 18.

† Mark xii 33.

‡ Matth. xxii. 40.

|| Luke x. 28.

§ Micah vi. 6, 7, 8.

** Acts x. 34.

the *Gentiles* : For the grace of God, saith he, that bringeth salvation, hath appeared unto all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world* ; that is to say, God by Christ would have his will discovered to the whole world, that thereby it might be saved : The terms of which will are briefly, That men should not dishonour, but love God ; should not injure, but love their neighbours ; which perfectly agrees with the words of the commission that was given him, when he was sent to the *Gentiles*, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God† : that is, To shew them the iniquity of their practices, and to conduct them into the ways of righteousness, and the love of God. Of like import are the following words : Now the end of the commandment is charity, or love, out of a pure heart, and of a good conscience, and faith unfeigned : As if he had said, It is our duty, to have a clear conscience in respect to men, and to love God sincerely ; which we shall not be able to do, unless we unfeignedly believe his existence, his power, and his goodness.

Thus according to *Moses* and the prophets, to *Jesus Christ* and his apostles, the sum and substance of the divine will, that is, of true religion, is contained in the love of God, and of our neighbour. And if we ascend higher than the law, we shall meet with good reasons to believe, That, however various is the human mind, the will of

* Tit. ii. 11.

† Acts xxvi. 18.

‡ 1 Tim. i. 5.

God has been *invariably the same, ever since the day that God created man upon the earth.*

§ 42. FOR the covenant that he made with *Abraham* was, *That he would be his God, provided that great man would walk before him and be perfect* *, or, as it is in the margin of our bibles, *upright or sincere.* Again, *Noah was a just man, and perfect [or upright] in his generations, and Noah walked with God* †. Now, *to walk with God*, is to live, as in his presence, with that *reverence* which is due to such immense power; and with that *affectionate love* such infinite goodness and condescension merits. And as *walking with God* expresses his acceptable behaviour towards his *Maker*; so his being perfect, upright, or sincere, intimates his *open, fair, and honest* dealings with *men*: Both which seem to be included in that character given him by God, *Thee have I found righteous before Me in this generation* ‡.

And if we proceed so far as to *Adam*; his having no neighbour will exempt him from all *obligations* to any; which at once, in respect to him, supercedes all the *laws* of the *Second Table*. Nor can one imagine, he could have any temptations to *perjury*, to worship a *block*, or to have any *gods*, save the *Lord*. Of the ten commandments then, none remained, but the *fourth*, that could reach his *circumstances*: Accordingly we find, that *God blessed the seventh day and sanctified it* ||; which ordinance, by implication at least, is the same thing, as if he had said, *Hear, O*

* Gen. xvii. 1.

† — vi. 9.

‡ — vii. 1.

|| — ii. 3.

Adam, *the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might* *.

Thus, when alone, to love God, was *Adam's whole duty*. When the woman was given him, the other branch of duty, viz. that to his neighbour, in some measure, took place; which, *when men were multiplied upon the earth*, received its completion, as may be inferred from *Cain's horror*, for having murdered his brother, and the apprehensions he was in, *that whosoever found him would slay him* †. *Adam's religion*, at first, then consisted in the love of God, which was afterwards extended to his wife, but still in subordination to his Maker. The love of his wife, as she was the *only woman* in being, could have little merit in it; in effect, he loved her to a fault, as appeared by the sequel. The important duty then was, *To love God*. To evidence which love, at a time there was no room for *avarice, ambition, or lust*, what instance could be given so proper, as a restraint in something imagined pleasant to the taste? Accordingly we find them charged, upon the penalty of death, not to eat of a certain fruit. Do not forget, their duty was love; and this was only an evidence of its sincerity. Well, the woman, from the beginning, being a lover of pleasures, more than a lover of God, did herself eat; not out of want, but wantonness; for she had paradise to range in, and had free liberty to pluck where she listed, save off that one tree. But, *female curiosity* was it, or *impatience of controul*, the

* Deut. vi. 4, 5.

† Gen. iv. 14.

‡ 2 Tim. iii. 4.

serpent's persuasions, or the seeing him eat without harm, which she took as an argument, that she likewise might eat and not die, that induced her to it? Be the cause what it will, the effect is certain: She took of the fruit, did eat, and brought to her husband; who, having a much more passionate regard for that lickerish, flickering, foolish, fallen woman, than for that good and gracious Being by whom he lived, from whom he had received that fatal charmer, and a thousand instances besides, of the most unmerited favours,

*scrupled not to eat
Against his better knowledge, not deceiv'd,
But fondly overcome with female charms.*

Milton's Paradise Lost. B. 9.

scrupled not to eat of that fruit; which, I make no doubt, was particularly withheld from him, on account of its noxious, if not poisonous qualities; the natural effects of which have probably been that sad mixture of the fool and the madman, so visible in all his posterity. For all the injunctions of heaven, are of the same nature with those of a tender parent, who cautions its inexperienced babe, not to lay hold of the burning coal, or to seize that pretty thing the candle's flame.

Thus, by an induction of particulars, the love of God and of our neighbour, appears to have been the religion of Adam, Noah, Abraham, Moses, the prophets, Jesus Christ and his apostles; and it is that religion, which EDWARD LEWIS does in his conscience believe to be the true and only true one, that ever was, or ever will be in the world:

world: Agreeably to which it is, that he endeavours, but with great defects, to form his life and conversation; and humbly hopes, and prays for the divine *grace* and *assistance*, to lead and keep him *steady* in that *path*, which is as the *shining light* that *shineth* more and more unto the perfect day*. Excuse me, gentle reader, and proceed.

The *several parts* of *duty* included in those two *general heads*; the *various methods* wherein our most merciful Creator has, at *sundry times*, and in *divers manners*, been *graciously pleased* to have *this religion taught* and *inculcated*; the *different motives* and *ceremonies*, that, in his *wisdom*, he has *thought fit* to *use* and *prescribe*, in order to *promote* and *preserve* it, suited to the *different times*, and *customs*, and *capacities* of *men*; the nature of *sacrifices* in general, and particularly that of *Jesus Christ*, who by one offering bath *perfected* for ever them that are *sanctified*†; wherein, *seeing true reason* has been *always the same*, consists the difference between the *Jewish* and *Christian dispensation*: These are all of them *subjects* that have a *natural connection* with the truth I have been *advancing*; and which, perhaps in a *second essay*, if the world seems willing, and at *leisure* to attend to it, I may endeavour to *illustrate* and *explain*.

In the *mean time*, I shall crave leave to observe, That, as the *love of God* and *our neighbour* was the *religion* of *paradise*; and, in the nature of *things*, or, in the more sublime language of *Plato*, in the *ideas of God*, was from *everlasting*: So will it for ever continue to be the *religion* of

* Prov. iv. 18.

† Heb. x. 14.

Heaven.

Heaven. Faith may end in certainty; hope in fruition: But charity, or rather love, will never fail ; but will be heightened to an inconceivable degree, as well to the gracious author of our happiness, as to those that partake with us in those immense joys.*

To be for yearst contending with our own vile affections! struggling with diseases, pain, sickness! exposed continually to the attacks of an *impious and insnaring world!* liable every moment to be drawn into the most *prodigious wickedness!* a *wickedness* attended by *horror, anguish, infamy, death;* and, after *death*, the *miseries* of the *damn'd!* But, all at once, to find ourselves at *liberty*, and beyond the *reach* of *danger*, and to perceive that we are in *safety* come unto *mount Sion*, and unto the *city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant †!* there for ever to dwell in a state of *uninterrupted, unmingled joys!* What grounds for *love!* what obligations to *adore and magnify* the *Cause and Author* of what we are then *possessed* of, and of those glorious prospects that lie before us! and what *harmony!* and how sincere a *friendship* must *subsist* between the *spirits*, not only of *just men*, but of *just men made perfect:* And in a *place*, where are no *interfering interests*, where *lust and envy cease*, and we cannot conceive a *happiness greater than our own;* or *think* of any thing that could be an addition to our joy.

* 1 Cor. xiii. 8.

† Heb. xii. 22, 23, 24.

The E N D.